



A CATECHISME
OF CHRISTI-
AN RELIGION, TAUGHT
in the Schooles and Churches of
the Low-Countries, and dominions
of the Countie
Palatine:
WITH THE ARGUMENTS, AND
vse of the seueral doctrins of the same Catechisme
By IEREMIAS BASTINGIVS.

And now authorized by the Kinges Ma-
iestie, for the vse of Scotland.

Wherunto is adioyned certaine Praiers, both
publike and priuate, for sundry purposes.

EDINBURGH,

Printed by Robert VValde-graue,
printer to the Kings Majestie. 1591.
Cum primis legio Regiae Maiestatis.

СИБИРСКАЯ
СЕМЕЙСТВА
ЧИТАЮЩАЯ

30. *Leucobathra* (L.)

REGULATIONS

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In the name of the Father, and of
the Sonne, and of the holy Ghost,
Sobeit.

The Lords prayer.

O ur Father which art in heauen:
O halowe d be thy name. Thy king-
dom come: Thy wil be done in Earth
as it is in Heauen: Giue vs this day
our dayly bread: And forgiue vs our
trespasses , as wee forgiue them that
trespas against vs. And leade vs not
into temptation, but deliver vs from
euill. For thine is the kingdome, pow-
er & the glory, for euer and euer. Amen.

The beliefe.

I beleue in God the Father almighty,
I tie, maker of heauen & Earth: And
in Jesus Christ his onely Sonne our
Lord, which was conciued by the ho-
ly Ghost: Born of the virgin Mary.
Suffered vnder Pontius Pilate: was
crucified, dead, and buried. He descen-
ded into Hell, the third day hee rose ag-
aine from the dead. Hee ascended in-
to heauen, & sitteth at the right hand
of God the Father almighty: From
thence shal he come to iudge the quick
& the dead. I beleue in the holy ghost:
The holy Catholik Church : The co-
munion of Saints: The forgiuenes of
sinnes, the resurrection of the body:
And the life everlasting.

THE

THE TEN COMMANDEMENTS
of Almighty God.

Harken, and take heede, Israel. I am the Lord thy God, which haue brought thee out of the lande of Egypt, & from the house of bondage.

1 Thou shalt haue non other Gods before me.

2 Thou shalt not make to thy selfe any grauen Image, nor the likenes of any thing, that is in heauen aboue, or in the Earth beneath, nor in the water vnder the Earth. Thou shalt not bow downe to them, nor worship them. For I the lord thy God, am a ielous God, and visits the sinnes of the fathers vpon the children, vnto the third & fourth generation, of them that hate me, and shewe mercie vnto thousands, of them that loue me and keepe my commandements.

3 Thou shalt not take the Name of the Lord thy God in vaine, for the lord will not holde him guiltlesse that taketh his name in vaine.

4 Remember that thou keepe holy the Sabbath day: Six dayes shalt thou

The ten Commandements

thou labour and doe all that thou hast
to doe. But the Seauenth day is the
Sabbath of the Lorde thy God: In it
thou shalt do no maner of work, thou,
and thy Sonne, and thy daughter, thy
manseruant, and thy maidseruant, thy
cattel, and the stranger, that is within
thy gates. For in six dayes, the Lorde
made heauen and Earth, the Sea, &
all that in them is, and rested the Seauenth
day, wherefore the Lord blessed
the Seuenth day, and hallowed it.

5 Honor thy Father and thy Mo-
ther, that thy dayes may belong in
the Land which the Lord thy God gi-
ueth thee.

6 Thou shalt do no murther.

7 Thou shalt not commit adulterie.

8 Thou shalt not steale.

9 Thou shalt not beare false witness
against thy neighbour.

10 Thou shal not couet thy neigh-
bours house. Thou shal not couet
thy neighbours wife, nor his seruant,
nor his mayde, nor his Ox, nor his
Asse, nor any thing that is his.

A P R A I E R T O B E V S E D
before Catechising.

VVV Ee most hartily thank thee,
O most mercifull Father,
for all thy blessings, bestowed vpon
vs, from the beginning of the world,
vnto this time: for our election, crea-
tion, redemption, mercifull vocation,
iustification, sanctification, continuall
preseruation, and for that same assu-
red, and most comfortable hope, that
thou hast giuen vs, of our glorificati-
on in the world to come. And we be-
seech thee to direct vs, that, consid-
ering thy mercies, we may acknowledg
and confesse our sinnes, which should
prouoke thee rather to curse, than to
blesse vs: to confounde vs, rather
than to preserue vs. Wee haue sinned
against thee, both in thought, worde, &
deed: grant, that we seeing the horror
of our sinnes, and the fiercenes of thy
wrath, may without hypocrisie or dis-
simulation be earnestly sorry, & hartely
repentant for our former wickednes:
howbeit in such sort, as that wee de-
spair not, but that in bitternes of our
griefe,

A PRAYER.

griefe, we may haue comfort by faith,
in thy Sonne Christ, that our offences
are pardoned. Grant O Lord, that we
being assured hereof, in our conscienc-
es, may through thy holy Spirite, be
renued in the inward man, to hate, de-
test, and abhorre sinn, and to study to
liue according to thy blessed will du-
ring our whol life, and as now, throgh
thy goodnes wee are here assembled
together: so, we beseech thee, to direct
vs, that at this present, both in our
wordes, harts, and all our behauiors,
may be in such sort ordered, as, that
wee may trulie vtter, and reuerently
receiue, the principles of thy holy &
heauenly word, to the strengthening
of our fayth, to the conforte of our
consciences, to the amendement of
our sinfull and lewd liues, and to
the glory of thy most holy
name, through Iesus
Christ our Lord,
So be it.



OF THE ONELY COM- FORT OF MAN, IN LIFE AND IN DEATH.

THE ARGUMENT.

In the first section is handled, the soueraigne good of man, and namely, his onely comfort in life and in death: as also, the necessarie meanes to attaine that soueraigne good: and two questions are propounded for the handling of this preface, or argument.

Question.



Hat is thy onely com- *The first*
fort in life & in death. *Lords day.*

Answeare.

That in soule and bo-
dy, ^a whether I live or
die, ^b I am not mine
owne, but I belong ^c unto my most
saythfull Lord and Sauiour, Jesus
Christe: who by his precious blood, ^d I. Pet. 1. 18.
most fully satisfying ^d for al my sinnes
hath deliuered ^e me, from the whole ^e Heb. 2. 14. 15.

^a 1. Cor. 6. 19.
^b 1. Thes. 5. 10.

^b Rom. 14. 8.

^c 1. Cor. 3. 23.

^d 1. Joh. 1. 7 & 2. 2.

^e 1. Joh. 2. 8..

Heb. 2. 14. 15.

G power

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power of the deuill, & doth so preserue
me, that without the will of my hea-
uenly Father, not so much as a haire
can fal s from my head: yea, al things
are made ^bto serue for my saluation.
Wherfore by his spirit also, he assu-
rith me of everlasting life, & maketh ^k
me ready & prepared, that henceforth
I may liue to him.

The vse

THe vse of this doctrine is manifold, and di-
uerse, partly seruing for the confirmation
of our fayth, partly for the instruction of
every godly and faythful man. For first, if Christ
haue most fully satisfied for al my sinnes, as
he hath, hereof I am perswaded, that al my sinnes
are forgiuen, and that I being iustified by fayth,
haue peace with God through Christ, and that I
am trulie blessed, both in life and in death, and
hereof also, I conceiue certaine hope and assu-
rance, that God for Christes sake, wil hereafter
be gratioues vnto me. Secondly, if he haue deli-
uered vs from the power of the Diuell: wee are
hereby put in mind, every on of vs to detest sin,
and diligently to beware that it raigne not in
our mortall bodies, but rather to followe after
righteousnes, innocencie, and vprightnes of life,
all the dayes of our life. Then, whereas Sathan
before reigned throḡh death to our destruction,
and Christ also hath subdued death for vs, wee
may boldely despise death, considering that the

first

f John.6.39.

g Mat.10.30.
Luk.21.18.

h Rom.8.25.

i 2.Cor. 1.22.&
5.5.Ephes.1.14.

k Rom.8.24.

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first death can not otherwise light vpon vs, but
for our saluation, and the second death is over-
come by the power of Christ, that is, not able to
hurt the godly. Thirdly, if wee properly belong
vnto the Lorde, let vs not serue any other, but
him who hath redeemed vs, according vnto the
counsell of the Apostle. *Yee are bought vwith a* 1.Cor.7.23.
price, be not the seruants of men: next, let vs not iudg
our brethren, (as the same Apostle saith) Who art ROM. 14.4.
thou that iudgest an other mans seruant? he standeth
or falleth to his owne Lord. Fourthlie, seeing the
same Christ doth maintain that saluation which
hee hath purchased for vs, and hath sealed the
same by his spirit in our harts, whatsoeuer Sa- Luke, 11.23.
than that Enemie of ours dooth interprise, soe long
as we haue on our side, so strong and so valiant
an armed man, we are commanded not to quail
or be discouraged, for that we are alwaies sure
to bee conquerours, through Iesus Christ our
Lord.

Question

2. How many things are needfull for
thee to knowe, to the end thou en-
joying this comfort, maist liue and
dye an happy man?

Answeare.

Three¹ things: First, what is the
greatnes^m of my sinne, and of my mi-
serie. Secondly, by what means
I may be deliueredⁿ from all my sin^r &
miserie. Thirdly, what thankfulness^s
owe^o to God for that deliueration.

¹Luk. 24.48

²Cot.6.11.

Rom.8.16. Tit.3

3.4.5.6.7.8.

^mIohn.9.41.

Rom.3.

ⁿIohn.17.3.

^oEphe.5.10. 14

pet.2.9. & 3.10.

11.12. Rom.6.

11.12 13. Mat.5

16. 2.Tim.2.15.

THE FIRST PART, OF MANS MISERIE.

THE ARGVMENT.

1. Of mans miserie, that is, of sinne, & whereby it is knowne. 2. How greate our debt is. 3. Of our inhabilitie to pay it.

Question.

2. How doest thou know thine own miserie?
Lords day.

Answeare.

By the law of God.

The Vse.

This vse of the lawe, the Apostle declareth in many places: By the Law, commeth the knowledg of sinne. And without the lawre sinne is dead, that is, not perceiued: therefore by the Law, it is perceiued and quickned: but more plainly when he saith: Nay, I had not knowyne sinne, but by the Law, for I had not knowyne lust, except the Lawe had said, thou shalt not lust. Last of all to the Galath. The Lawe was added because of transgression. Out of which testimonies it is truly gathered, that it is the morall Lawe, whereof hee here speketh, which is in stead of a glasse, wherein we per-

Rom. 3. 8.

Rom. 7. 8.

Gal. 3. 9.

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perfectly behold our own vncleanness, even as a glasse sheweth vnto vs the spottes in our face, that we wel knowing and vnderstanding it, and withal, perceiving in what danger we stand, may bee ashamed of our selues, and by this meanes being trulie humbled before God, may sue to the sanctuarie of his gracie.

Question.

4. What doeth the Law of God require of vs?

Answer.

That doth Christ teach vs summarily, Mat. 22. Thou shalt loue the Lord thy God with al thy heart, with all thy soule, with al thy mind, & with al thy strength^b. This is the first and the greatest commandement, and the second is like vnto this. Thou shalt loue thy neighbour as thy selfe. On these two commandementes, hangeth the whole lawe and the Prophets.

b Luk.10.27.

The vse

The vse of the doctrine of the loue of God & of our neighbour, brieflie consisteth in these points. 1. That when wee heare it is required at our hands, to loue God with a single affection of hart, we chase away, and remoue far from vs all hypocrisie, lest that saying of the Prophet be fit-

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Mar. 29, 13

Iy applied vnto vs : This people honoreth me wwith,
their lippes, but their hart is far from me. 2. That sc-
ing God requireth of vs, perfitt loue of himselfe
we earnestly consider, how great diligence and
indeuour we had need to vse, that we may daily
profite and increase more and more in the loue
of God. 3. Seeing God requireth of vs to loue
our neighbor as our selues, let vs beware of pre-
tending any ignorance of this lawe, as that wee
knowe not what, or how much we ought to giue
our neighbour, seeing every man is able to dis-
solue this doubt by the tender loue that he bea-
reth vnto himselfe, and therefore is without ex-
cuse before God, if he do otherwise. Next, let vs
restraine all selfe-loue in our selues, whereby it
commeth to passe, that we think our selues only
worthie to be loued, and doe either careleslie
neglect, or disdainfully and proudlie despise all
others.

Question.

5. Art thou able to keepe all these
thinges perfectlie?

Answere.

c Rom. 3. 10. 23
d John 1. 8.
d Rom. 8. 7. Eph
e. 3. Tit. 3. 3.

In no wise c : For by nature I am
prone to the hatred of God, and of my
neighbour d.

OF THE CREATION OF man, after the image of God.

THE ARGUMENT.

*Of the creation of man to the image
of*

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of God, and of his fall: & in this, of original sinne, and of the power offree-wil, or of the understanding and the will, in this corruption of nature.

Question.

6. What then, did God make man *Lords day.*
so bad and so corrupt?

Answeare.

No truelie: But God created him ^{e Gen. 1. 31.} good, & according to his own image^f, that is, endewed with true righteousness and holines, that he might rightlie know God his Creator, and loue him with all his hart, and liue in blessednes with him for euer, and that to laude and magnifie him ^g.

The vse.

The rehersall, that is, the calling to remembrance of these benefits, which God in the beginning powred vpon man, will not onlie serue to that end, to make vs knowe and bewaile the greatnes of our sinne and miserie, by comparison with the good thinges which wee haue lost; but also wil awake vs, both to an earnest and fervent desire, to be restored fully vnto that blessed estate in Christ, and especially to apply the studie of righteousness & goodnes, vntil the Image of God recouer his full brightnes in vs in Heauen: last of al, to be thankful vnto God for our restoring, crying out with the Prophet. *What is*

^f Gen. 1. 26. &c
27.

^g 2. Cor. 3. 18.
Col. 3. 10. Eph. 4
24.

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man, that thou art mindful of him, or the Sonne of man, that thou visitest him? For thou hast made him a little lorrer then the Angels, and hast crownyed him vwith glory and honor.

Question.

7. From whence then ariseth this corruption of mans nature?

Answer.

From the fall and disobedience of our first parentes, Adam and Eualy in paradise ^h: where our nature was so corrupted, that we are al conceiued and borne in sinne ⁱ.

Question.

8. But are we so corrupt, that we are not at all fit to do well, and are wee prone to all vice?

Answer.

Yea: except we be regenerated by the holie Ghost ^k.

The vse

The vse and end of this knowledg and doctrin is this, not to increase in vs slouthfulnes, but that we vnderstanding, how by originall sinnes wee are bereaued of al power to vnderstand, to wil and to worke aright, and also, hemmed in on every side, with most miserable necessitie, may learn notwithstanding, to long after that good,

where-

^h Rom. 5. 17
18. 19.
ⁱ Psal. 51. 5. Gen.
5. 3.

^k John. 3. 5. Ge.
6. 5. Job. 10. 4. &
15. 14. 16. & 35.
Esa. 53. 6.

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whereof wee are voyde, and after that libertie
which we haue lost, and therefore to heare the
word of God, whereby our iudgment may be re- psal. 139.24.
formed, to craue the guift of the holy Ghost,
that wee may learne the commandements of
God, and that he would make of our stonie hart
a fleshie hart, and giue vnto vs strength, as Au-
gustine very wel aduiseth about this matter: O
Man (saith he) by the commandement, know vwhat
thou oughtest to haue, by correction learne, that by
thine ovrn fault thou hast it not, by prayer under-
stand from vvhence thou must receaue that vwhich
thou desirfst to haue. So vvil it come to passe, that thy
mind being enlightened, shal iudg aright, thy hart be
ing reformed by the hand of God, shalbe made vvill-
ing, & man according to the measure of grace vwhich
he hath receiued, shall indeuour and applie all his
porvers, and all his strength vnto obedience.

OF THE CAVSES OF mans miserie.

THE ARGUMENT.

That God dooth noe man wrong, al-
though bee require of man in his Lawe,
that which bee is not able to performe:
nay, that hee dooth iustly punish sin with
punishmentes present and everlasting,
both of soul and body, without any re-
spect of age.

Question.

4.
Lords day.

THE CATECHISME OF

Question.

9. Doeth not God then deale injuriouslie with man, when hee requireth that of him in his Lawe, which he is not able to performe?

Answere.

I Joh. 3.5. Ephe. 4.24. Not at al¹: for God so created man,
in Luke. 10. 30. that he was able to perfourm it: But
man, intised by the Deuill^m, by his
owne disobedience, deprived himselfe
and all his posteritie of those giftes of
God.

The vse.

THE vse of this doctrine touching our inhabilitie to keepe the Law of God, is threefolde. 1. That we acknowledge our owne guiltines, and accuse our selues of falling from God: for God by this iust exaction will humble vs: for by commanding things impossible, he doeth not make men sinners but humble, that every mouth may be stopped, and the whole world may be founde guiltie before God. 2. That we may defie the Deuill and his workes, by whose instigation and incitement, we were thrown downe into the bottomelles pit of these calamities, according vnto that saying, Resist the Diuell, and he vwill flye from you. 3. Seing our weaknes and inability is such, that wee are not able to performe that, which God by very good right requireth at our hands, let vs pray the Lorde with Augustine, and Iayes
Grant

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Grant O Lord, that vvhich thou commandest, and then command vwhat thou vvilt: which was the godly prayer of that holy Father, nor thathee hoped he was able to attaine vnto it in this life, but assurcdlie in the life to come.

Sixtyneth

Question.

I0. What then, will God let goe the disobedience and backesliding of man without punishment?

Answer.

No surely: but he is most fearefully angrie, both with our naturall sins, and with those sinnes which we our selues doe commit: and doth punish the same in his most iust iudgement, both with temporall and eternall punishments, euuen as himselfe pronounceth: Cursed is euerie one, who, continueth not in all things that are written in the book of the law, to do the o.

n Rom. 5.12.
Heb. 9.27.

o Deut. 27. 26.
Gal. 3. 10.

Question.

I1. What is not God mercifull also?

Answer.

Nes truly: he is merciful p: but so he is iust too q. Therefore his iustice requireth to haue that punished with extreame, that is, with euerlasting punishment

p Exod. 34.6.

q Exod. 20.5.

psal. 55. 2. Cor. 6.14.

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nishment of soule and bodie, whatsoeuer is committed against the soues
raigne maisticie of God.

The vse

THE vse and consideration of the mercie of God in generall, as it ought to keepe vs in affiance to call vpon him, and to hope, and certainly look for saluation from him: finally, to set on fire in vs the loue of him: so his righreousnes and iustice is set before vs to this end, that it may be as a bridle to vs to keepe vs from sinne, persuading vs, that except wee repente, although God for a time suffer vs to carie away our sins without punishment, yet it shal not alwaics be so, but at the last, he will take most bitter and most iust punishment vpon vs: But in this place wee may consider of them both. 1. That wee despair not of deliuernace from our euils, because God is exceeding merciful: 2. That we abuse not his mercie and so deceiue our selues, because he is also exceeding iust. 3. That wee seriouslie and diligentlie consider, by what meanes God will haue his iustice satisfied, that so wee may be conciled vnto him, and may obtain sound comfort, both in life and in death.

THE

THE SECOND PART,

OF MANS DELIVERANCE.

THE ARGUMENT.

That man being in the state of perdition, must seek redemption in the mediation.

Question.

12 Seeing then wee are by the just judgement of God, in daunger of temporall and everlasting punishment, is there any way or meanes left, whereby we may be deliuered from these punishments, and be reconciled to God?

5.
Lords day.

Answeare.

COd will haue his iustice satisfied: Wherefore we, must needes make satisfaction, either by our selues or by some other.

a Exod. 20.5.
& 23.7.
b Rom. 8.3.

Question.

13 Are wee able to satisfie by our selues?

Answeare.

Not one whit: Yea, rather we do increase our debt euerie day,

c Job. 19. 23. &
15.15. Matu. 6.
22

Quest.

THE CATECHISME OF

Question.

14 Can any creature in Heauen or
in Earth make satisfaction for vs?

Answeare.

d Heb. 2.14.

c Psal. 130. 3.

Iob. 4.18. & 25.5

None at all: For first, God wil not
d punish any other creature, for that
sinne that man hath committed: Sec-
ondly, that which is but an only crea-
ture, is not able to indure the wrath of
God against sinne, and to c deliuere o-
thers from it.

Question.

15 Then what maner of mediatour
and deliuerer must we seeke for?

Answeare.

f 1. Cor. 15. 31. Such a one as is true man, and
& 25. Iere. 23. 6. perfectly iust, and yet notwithstanding
Esa. 53. 11. more mightie than all creatures,
2. Cor. 5. 14. Heb 7. 16. Esa. 7. 14. that is, who is also true f God.
Rom. 8. 3.

OF THE MEDIATOR.

THE ARGUMENT.

That Christ is that onlie mediatour,
true man, and perfectlie iust, and true
God, such a one as in the Gospell is pro-
mised, and exhibited.

Questi-

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Question,

16 Wherefore must he needs be true man, and perfectlie just?

6.

Lords day:

Answeare.

Because the iustice of God requireth, that the same nature of man which sinned, should also pay the punishment of sinne: but he ^g that were a sinner himself, ^h could not pay for other men.

^g Rom. 5. 12. &
^{17.}
^h 1. Pet. 3. 18.

Question.

17 Wherefore ought hee also to be true God?

Answeare.

That by the power of his Godhead, he might be able to ⁱ sustaine the burden of Gods wrath in his flesh, ^j to recouer ^k and restore vnto vs, the righteousness and life that we had lost.

ⁱ Isa. 55. 3. & 18.
^j Act. 2. 24. 1. Pet
3. 18.
^k 1. Joh. 1. 2. &
4. 9. 10. Act. 20.
^{28.} Joh. 3. 16.

Question.

18 But who is that Mediatour, who is both true God, and true and perfect man?

Answeare.

Our Lord Jesus Christ!, who is made vnto vs of God, wisdom, righ-

¹ Mat. 1. 23. 7.
^{Tim. 3. 16. John.}
^{14. 16.. 1. Tim. 5}
^{5. Luke. 2. 11.}

sec

THE CATCHISME OF
Tedesnes, sanctification, and perfect
redemption.

^m 1.Cor.3.30.

Question.

19 Whereby knowest thou that?

Answeare.

ⁿ Gen.3.15.
^o Genes 22.18
& 46.10.11.Ro.
^p 1.2 Heb.1.1.A&
3.12. &c. & 10.
43.
^q Ioh.5.46.heb.
10.7.
^r Gal. 4.4. & .3.
^s 24.Heb 13.8.

By the Gospell: which God first
reveiled in ⁿ Paradise , and after-
warde, did ^o publish by the Patriarks
and Prophets ^p, shadowed out in sa-
crifices and ceremonies: and last of al,
^q accomplished by his onely begotten
sonne,

The vse

THE vses of this doctrine of the Gospel are
four:for first,hereby appeareth the antiquitie
of the doctrine of Christ our only redeemer, so
that to doubt of the truth, therof were to robbe
God,for that it hath witnes from God himselfe,
from the Fathers and the Prophets, led by the
holie Ghost,whereunto also, the sacrifices and ce-
remonies did lead men, and whereof the Son of
God himselfe, comming in the flesh bare witnes.
Wherefore it behoueth vs, carefullie to vphold
in the Church, and faithfully to expounde and
retaine this doctrine, both for the worthines of
it,as comming from God, and for the antiquity,
and also for the necessitie and profit thereof.
Another vse is,to know, that after Christ is once
com, the shadows of the sacrifices haue an end,
and that now after the Sunne is risen , there is
no more place for the ceremonies of the Lawe,
and that concerning the vse of them , they are
fulfil-

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fulfilled & abolisched in the death of Christ. The third vse is, to learne, by despising the World & the transitorie delights thereof, to desire with the whole affection of the heart, that soueraigne good that is offered vnto vs in the Gospel. and when it is offered, to lay hold on it. The fourth vse is, in al affliction, and euen in life and death, to comfort our selues by these glad tydings of saluation purchased by Christ, which far excedeth all the joyes of the wicked

OF THE GOSPEL.

THE ARGVMENT.

*That Christ is a Sauior onlie of those
that beleue, and of true fayth, and of the
summe of those things that are to be be-
leued.*

Question.

20 Is saluation then restored to all
men by Christ that perished in A. ⁷ Lords day.
dam?

Answere.

*Not to al: but only to those who are
ingraffed into him by true faith, ^r and
do lay hold vpon all his benefites.*

r Joh.1.12. & 3.
36. Isa.53.11.
Psal.2.12. Rom.
11.20. Heb.4.3.
& 10.39.

Question.

21 What is true fayth?

C

An-

THE CATECHISME OF

Answere.

It is not onely a knowledge , by
which I doe stedfastly assent to all
things which God hath reueiled vnto vs in his woord: but also an assured
affiance kindled in my hart by the
holy Ghost through the Gospell, by
which I rest vpon God, making sure
account, that forgiuenesse of sinnes, euerlasting righteousness, and life is
bestowed, not onely vpon others, but
also vpon me , and that freely by the
mercie of God, for the merit and des-
ert of Christ alone.

He.11.13. Jam 2. 19. Gal.2. 20
Rom. 4. 16. & 5.1. & 10.10 &c. Iam.1.8.
u Rom. 1. 16. & 10.17.1. Cor. 1. 21. Mar.16.16.
Act.16.14.
x Mat.16.17.
Joh.3.5. Gal.5.
22.Phi.1.19.
y Ha.2.4. Mat.9.
z Eph.2.7. 8.9.
Rom.5.1.
z ROM.3. 24.25.
Act 10.43.

Question.

22 What are those thinges which a Christian man must of necessitie beleue?

Answere.

All those thinges that are promised vnto vs in the Gospell: the sum whereof is briefly comprised in the Apos-
tles Creed , or in the chiefe heades of the Catholike & undoubted faith of al Christians.

a John 20.30
Mat.28.10,

The vse.

VVHich being so, we gather from hence two conclusions: one, that non of those things ought to bee reckoned vnder the name of the Gospel,

CHRISTIAN RELIGION.

Gospel, which men haue added to the written word of God, that is, to the doctrine contained in the books of both testaments: the other is, that they are very Antichrists, and instruments of Satan, who fearing to haue their iugling bewrayed, do cry out, that onlie on certaine sort of men must reade the Scripture, and therefore it is verie vnlawful to translate the holy scriptures into the vulgare tongues, which may be vnderstood even of sicly Wemen.

Question.

23 What is that Creede of the Apostles?

Answere.

1 I beleue in God the father almighty, maker of heauen and earth.

2 And in Jesus Christ his only son our Lord.

3 Which was conceiued of the holy Ghost, born of the virgin Mary.

4 Suffered vnder Pontius Pilat, was crucified, dead & buried, descended into hell.

5 Rose againe the third day from the dead.

6 And ascended into heauen, and sitteth on the right hand of God the father almighty.

7 From thence hee shall come to judge

- THE CATECHISME OF
judge the quicke and the dead.
8 I beleue in the holie Ghost.
9 I beleue the catholike Church,
the communion of Saintes.
10 I beleue the forgiuenesse of
sines.
11 The resurrection of the flesh.
12 And the life everlasting.

The vse

The profit of these articles, thus generally distinguished is this, that they may serue in stead of a rule, whereunto the fayth of al men ought to agree, and whatsoeuer is contrary, to one or to mo Articles, ought to be accounted false. Secondly, that they may be vnto vs in stead of a table, wherein we may perceiue distin&lie and seuerally, what things are to be marked in Christ: for as the partes of the bodie are distinguished by ioynts, so in this confession of fayth, whatsoeuer we ought distin&lie and seuerallie from the rest to beleue, is rightlie and fitlie called an Article.

OF THE APOSTLES Creede.

THE ARGVMENT.

The partes of the Creede: and of God
one in substance, and three in person.
Quest.

CHRISTIAN RELIGION.

QUESTION Question.

24 Into howe many partes is this
Creede deuided?

8.

Lords day.

Answeare.

Into threē parts: The first is of the
euerlasting father, and of our creati-
on: The second is of the Sonne, and
of our redemption : The third is of
the holie Ghost, and of our sanctifica-
tion.

The vse

IT is therefore requisite to keepe this diuision,
that although our saluation be the woike of
the whole Trinitie, yet we may know how to put
a difference betwenee the propertie of every
person, and to knowe what euerie of them hath
done for our saluation and redemption.

QUESTION Question.

25 Seeing there is ^a but one onelie
substance of God, why doost thou
name those three, the Father, the Son,
and the holie Ghost?

^a De.6.4. Eph.4.
6. Isa.44.6. & 45
5. 1. Cor.8.4

Answeare.

Because God hath so ^b reueiled
himselfe in his word, that these three
distinct persons, are one true and euer
lasting God.

^b Esa.61.1. I. Luc.
4.18. Psa.119. 1
Mat 3.16, 17. &
28.19. John.14
26. & 15.26 Tit.
3.5.6. Ep.2.18
2 Cor.13.13.
Gal.4.6.1. John.
5.7.

THE CATECHISME OF
OF GOD THE FATHER.

aidia set the ARGUMENT.

Of God the Father, and of the creation and preseruation of our selues and of the whole world, that is, of heauen and earth.

Question.

26 What beleueest thou when thou sayest: I beleue in God the Father almighty: &c.

Answeare.

I beleue in the euerlasting father of our Lord Jesus Christ, who created of nothing the heauen and the earth, and all thinges that are therein, and doth vphold and governe the same by his euerlasting counsell and prouidence, to be, by the means of Christ, my God and my Father: Therefore I so trust in him, I so repose my selfe vpon him, that I doubt not, but he wil prouide all thinges necessarie, both for my soule & for my bodie: And moreouer also, that whatsoeuer euill he sendeth vpon me in this miserable life, he wil sturne the same to my saluation, seing he is both able to do it, as being

God

e Gen. 1. & 2
psal. 33. 6. Job. 33
4. Act. 4. 24. & 14
15. &c. Esa. 45. 7
d psal. 104. 3. &
125. 3. Mat. 10
19. Heb. 1. 3.
Rom. 11. 36.
e Joh. 1. 12. Rom
8. 15. Ga. 4. 5. 6. 7
Ephes. 1. 5

f psa. 55. 23. Mat.
6. 26. Luc. 1. 11. 22.

g Rom. 8. 28

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b God almighty, and willing to do it,
as being my mercifull father.

h Esa.46.4. Rom.
10.12. & 8.38
i Mat.6.8. & 7.8.9.

The vse

This article of our fayth & the doctrine there-in conteined, maketh much for the comfort of the godly: For seeing we are ioyned in league with that God who is our Father, who is almighty, who created heauen and Earth, who gouerneth vs, and preserueth vs, what is there that we may not look for from such a Father? What is there, whereof we may not mak our selues sure? For example, the Leper was perswaded only of the power of Christ, he knew not his wil, therfore hee sayd, *Lorde, if thou wylt, thou canst make me cleane,* and he was clenched: how much more shal we obteine those things which wee ask, if both we be perswaded of his almighty power, and also doubt not of his promises? From hence is our loue to our neighbour set on fire: for when God hath promised that he wil increase his blessings vpon them, who are liberal to the poore, and he is God almighty, who would not be pricked for ward to bestowe almes liberally and cheerefullly? Thirdlie, by the same doctrine I am admonished, not to doubt of any mans saluation, thogh he see me cast away of God, and withal to keepe my selfe in the feare of God, How? namely, because God is able to raise vp againe my brother that is fallen, and to call him home into the way of saluation, and also to suffer me to fall into grieuous sinnes, and to cast me off, vnlesse I abide in fayth.

THE CATECHISME OF
OF GODS PROVI-
DENCE.

THE ARGVMENT

*Of Prouidence, belonging to the com-
mon place of Creation, and of the use of
both.*

Question.

10.

Lords day.

k Act. 17.25. &c.
psal. 94.9. &c.
Isa. 29.15. &c.
Eze. 8.12
1 Heb. 1.2.3.

m Iere. 5.24.
Act. 14.17.
n John 9.3.
o Prou. 12.2.

27 What is prouidence ?

Answere.

The almighty and euerie where
present power of God, ^k whereby he
doth as it were, beare vp with his
hand, and gouern the heauen & earth,
with all creatures : so that whatsoe-
uer groweth out of the earth , also
raine and drowght, plentie & dearth,
meat and ^m drinke, ⁿ health & sicknesse,
^o riches & pouertie: finalie , al thinges
that are, fal out not rashly or by chāce
but by his fatherly counsell and will.

Question.

28 What profit haue we by this
knowledge of the creation, and pro-
uidence of God?

Answere.

p Ro. 5.3. &c.
Jac 1.3. Job. 1.
21. &c.
q Deut. 8.10. 1.
Thes 5.18.

Hereby we are in aduersitie made
^p patient, in prosperitie & thankfull, for
the

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the time to come, wee haue a ^r verie good hope, reposèd in God our most trustie father, knowing assuredly, that nothing can draw vs from his loue, seeing all creatures are so in his power, that without his pleasure they are not ^t able, not onely not to do any thing, but not so much as to stirre.

^r Rom.5.4-5.

^t Ro.8.38.39.

^t Joh.1.12. & 26
pro.21.1.A&t.
17.25&c.

OF GOD THE SONNE.

THE ARGUMENT.

He commeth nowe to handle the second part of the Creede, of the Sonne of God, and of our redemption, and first is declared the meaning of the name Iesus, and they are refuted, who in word do acknowledge the sonne of God to bee Iesus, that is, a Sauiour, but in deed do detract from his merit.

Question.

II.

29 Wherfore is the Sonne of God *Lords day.* called Iesus, that is, a Sauiour?

Answe.

Because he saueth and deliuereth vs from all our ^a sinnes, neither ought salvation to bee sought for in any o^{7.21.} ther

^a Mat.1.21. Heb

THE CATECHISME OF
• [•] A A 4.12. ther, neither ^b can it els-where bee
found.

Question.

30. Do they that beleue in the on-
ly Sauiour Iesus, who seeke for happi-
nes from Saints, or from themselues,
or from any thing els?

Answeare.

No: for although in word, they glo-
rie in him as a Sauiour, yet in deede
^c 1. Cor. 3.13. & they denie the onely Sauiour ^c Jesus:
^d Heb. 12.2. Esai.
^e 9.6. Col. 19. 20.
^f & 2.10. Esai,
43.11. & 25. Ioh
1.16.
they must needs be, that either Jesus
is not a perfect Sauiour, or els who-
sauer by true faith imbrace him as a
Sauiour, they also are possessed of all
things in him, which are ^d required un-
to saluation.

OF GOD THE SONNE.
THE ARGUMENT.

*Of the name Christ: and of his three
offices, and why wee are called Christi-
ans.*

12.

Question.

Lords day. 31. Wherefore is hee called Christ,
that is, annointed?

Answeare.

*Because hee is ordained of the fa-
ther*

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ther & anointed with the holy Ghost, ^cpsal.45.8.Heb
to be the ^e cheif Prophet and teacher, ⁱpsal.2.6
to reueil s unto vs the secret counsel, & ^{1.9.Deut.18,15}
all the will of the Father, concerning ^{A&t.3.22,}
our redemption: and to be our high & ^fIoh.1,18,&c 15
only Priest, to redeeme vs by the only ^{15.}
sacrifice of his owne body, ^gMat.11.27.
make intercession unto the Father for ^hRom.8.34,&
vs: and to be the euerlasting king to ^{Psal.110.4.Heb.}
gouerne vs by his word, and with his ^{7,21,& 10.12}
Spírite to preserue and ^k maintaine ^jMar.29.18.
that saluation which he hath purchas-
ed for vs. ^{John.10.28.}

Question.

32 Why art thou called a Christian?

Answeare.

Because by faith I am a member of ^lA&t.11.26.
Jesus Christ, & partaker of his ^m an- ^{1.Cor.6.15}
ointing, so that I both ⁿ confesse his ^{m 1.John.2,26}
name, and present my selfe unto him, a ^{Esa.59.21. Ioel.}
lively ^o offering of thanksgiving, & in ^{2.28.}
this life with a free & good conscience ^{n Mat.10.33}
fight against sin and Sathan, and af- ^{o Ro.12,1, Reu.}
terward do p possesse with Christ ^{4,8,10.1.pet.1,9}
everlasting kingdome ouer all crea- ^{2.Tim.2.12.Ro.}
tures. ^{6,12,13.Reue.1}
^{p 1.Tim.1.18,19}

OF

THE CATECHISME OF
OF THE ONLIE BEGOT-
ten Sonne of God.

THE ARGUMENT.

*Why Christ is called the onlie begot-
ten Sonne of God, and our Lord.*

Question.

13. 33 For what cause is Christ called
Lords day. the onely begotten Sonne of God,
whereas we also are the sons of God?

Answer.

Because Christ is the coeternall, &
q Joh. 1.14. Heb 1.2. John 3.16. natural sonne of his eternal Father:
r Rom 8.5. Eph. 1.16. John 1.12 but we for his sake by grace, are made
1. John 1.3 the sonnes of the Father by adopti-
on.

Question.

34 Wherefore doost thou call him
our Lord?

Answer.

Because he hauing redeemed our
bodie and soule from sinne , not with
galde nor with siluer , but with his
owne precious blood, and hauing de-
livered vs from all the power of the
s 1 pet. 1.18, & 10.1, Cor. 6.20, Deuill, doth chalenge vs properly to
& 7.23. Ep. 1.7. 1 belong to himselfe.
Tim. 2. 16

The

CHRISTIAN RELIGION.

The vse

VV^Ee ought safclie and with true assurance
of mind, to com mit and deliuer ouer our
selues for euer to be kept of him as our Lord, &
to whome we properly be'ong, and are his owne
peculiar, both in life and in death: the remeni-
brance of this benefit, may also put vs in mind,
that we do not hereafter thinke, speak, or devise
any thing, but for his glorie. For in that wee are
the Lords, it is meete that wee liue and dye vnto
him, and that his wisdome and will, to wit, his
word and his spirit, doe gouerne all our actions:
for he is appointed by the Father, to be the head
of Angels and of the faythfull.

OF THE CONCEPTION of the Sonne of God.

THE ARGUMENT.

*The incarnation of the Sonne of God,
that is, the conception of Christ by the
holy Ghost, his byrth of the virgin Ma-
rie, whereof the personall union of both
natures, and of the fruit of both.*

Question.

14.

35 What doost thou beleue when *Lords day.*
thou saiest, He was conceiued by the
holy Ghost, born of the Virgin Mary.

An-

THE CATECHISME OF
Answeare.

That the verie sonne of God , who
— t Joh. 1.1. & 1.5 t is, and abideth true and everlasting
— Rom. 1.4. Col. 1 u God, did , through the woorking of
15.&c. psal. 2.7. the holy Ghost, x take the verie true
— Mat. 3.17.& 16. nature of man, of the flesh y and blood
16. of the Virgin Marie: so that he is also of z the true seede of Dauid, a like
— u Rom. 9. 5. Esa. unto his brethren in all things, b sinne
7.14& 9.6. 1. Jo. excepted.
5.20. Joh. 20.28

x Joh. 1.14. Gal.

4.4

y Mat. 1. 18. 20

Luc. 1.35.

z psal 132.11

Act. 2.30.&c.

Rom. 1.3.

a phil. 2.7

b Heb. 4.15.& 7

26.

c Heb. 2.16.17.

d psal. 32.1. 1.
Cor. 1.30. Ro. 8.
3.4. Gal. 4.4.5,

Question.

36. What fruit reapest thou, by the holie conception and byrth of Christ?

Answeare.

That he is our c Mediatour , and
by his innocencie and perfect holines,
doth couer my sinnes wherein I am
conceiued , and keepeth them from
comming in the sight of d God.

The vse.

First hereby our faith is greatly confirmed, that
he that was made man: is also the Sonne of
God:for how shoulde al things not be very true,
wh :tsoever he reporteth vnto vs of God,seeing
he hath receiued nothing to vs of God, but what
himselfe sawe and knewe? Againe, our hope is al-
so helped,in that he was so made man, that hee
also made man God, and vs the sonnes of God,
and

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and euēn his brethren, wherewith wē may comfort our selues vnder the crosse, & in afflictions. Last of all, our muual loue one toward another is hereby inflamed: for there is no so evident token of loue, as that the Creator of all things was made for vs a creature, our lord, our brother, the Sonne of God became the Sonne of man: who woulde not then, to the vttermost of his power follow that our mediatour Iesu Christ, that is, his meeknes and kind disposition, who when as there was nothing higher then he, did for our sake cast him selfe so low, that of his own accord he tooke on him the shape of a seruant (that is, our flesh) and that subiect to al infirmitie, even to the death of the Crosse.

OF CHRISTES SVFFERING.

THE ARGVMENT.

*Hitherto of the person: Nonne of the office of Christ, as touching our redemp-
tion, the partes whereof are two: his hu-
miliation, & his glorification: to his hu-
miliation belong his suffering, and un-
der whome he suffered, and his punish-
ment, that is, the kind of his death.*

Question.

37 What beleuest thou when thou
saiest, he suffered?

15.

Lords day.

Answeare.

That in the whale time of his life,
which

THE CATCHISME OF

c 1, pet. 2, 24, &
3, 18, Isa. 53, 12

f 1, Ioh. 2, 2, & 4
zo. Rom. 3, 25,

which he continued here vpon earth,
but especiallie in the end thereof, e
hee susteined both in body and soule, the
wrath of God against the sinne of all
mankind, that by his suffering, as by
the onely f sacrifice of reconciliation,
he might both deliuer our souls from
everlasting condemnation, and might
also purchase for vs, the fauor of God,
righteousnes, and everlasting life.

The Vse.

BY this historie of the grieuous and bitter suf-
fering of Christ, we are put in mind, how ha-
inous a matter sinne is, for the which, God would
receiue no ransom, but the death of his only be-
gotten Sonne: Secondly, howe exceeding the
Ioue of Christ toward vs is, who did not sticke to
suffer so fearfull torments for vs, that he might
reconcile vs vnto God, and might purchase vnto
vs life and saluation, which by sin we had lost.
Thirdly, to consider what duty wec owe againe,
namely, to prepare our selues according to the
counsel of Peter, both to suffer patiently, because
vve are thereunto called, and Christ suffered for vs,
leaving vs an Example, that vve should followe his
steps: And also to resist sinne, because he bare them
in his bodie vpon the crosse, that we being dead vnto
sinne, might liue vnto righteousness.

Que-

CHRISTIAN RELIGION.

Question.

38 What reason was there, why he suffered vnder Judge Pilate?

Answere.

That he an Innocent, being ^a condemned before a ciuill Judge, might ^b set vs free from the straight judgment of God, which was to fall vppon vs.

Question.

29 Is it any more that he was fastened to the crosse, than if he had bene put to any other kinde of death?

Answere.

Yea truelie, it is moze: For by this I am sure that hee hath taken vppon him the curse, which did hang ouer me: for the death of the crosse was ^c cursed by God.

c Deut. 21. 23.
Gal. 3. 13.

OF CHRIST'S SVFFERING.

THE ARGUMENT.

That Christ died and was buried, & why, and what fruit there is of it, where of the death of the fauful, and afterward the meaning of the words, He descended. &c.

D

Quest,

THE CATECHISME OF

Question.

16. 40 Why was it necessarie that Christ
Lords day. should humble himselfe, euen to the
death?

Answer.

Because the iustice and trueth of
God could by no^d other meanes bee
satisfied for our sins, than by the death
of the Sonne of God.
d Genes. 2.7.1
e He. 2.9.14.15,
Phil. 2.8.

Question.

41 Wherefore was he also buried?

Answer.

That hee might, thereby make it
knowne that he was truelie dead.

f Acts. 13.29.
Mat. 27.60. Luk.
23.53. Ioh. 19.38

The vse

SO often as we heare the buriall of Christ spo-
ken off, we are thereby put in mind, of the san-
ctifying of our graues, that they are now nomore
pittes, wherein the cast bodies of men dye and
consume to nothing, but chests and chambers,
wherein men are laid vp and safelie kept, against
the resurrection that shall surely come.
Esa. 57. 6

Question.

42 But seeing Christ died for vs,
why must we also die?

Answer.

Our death is not a satisfaction for
our

CHRISTIAN RELIGION.

our sinnes, but an utter destroying of
sinne, and a passage into euerlasting
life.

g Joh. 5.24,
Phil. 1.23.
Rom. 7.24.

The vse.

VVHerefore, hauing bene taught, that it is the
common condition of all men to die, wee
are all and every one of vs put in mind, so to or-
der our life, ·that whensoeuer God goeth about
to call vs out of this valley of miseries, hec may
 finde vs ready, that is, neither too much intang-
led with the cares of this life, nor discouraged
with the feare of death, both because we knowe
this to be the very way of the whole Earth, and Rom. 4.8
also, because whether we liue, or whether we dy,
we are our Lord Iesus Christ: who is vnto vs, (as
the Apostle saith) both in life and death aduan-
tage.

Question.

43 What profit receiue we further
by the sacrifice and death of Christ?

Answere.

That by the power of his death,
our olde man is crucified together
with him, and is also dead and ^h buri-
ed, that the euill concupiscentes and
desires of the flesh, may not hereafter
ⁱ raigne in vs, but that we may ^k offer h Rom. 6.6,7.3c,
^{i Rom. 6.12,} ^{k Rom. 12.1,}
our selues vnto him a Sacrifice of
thanksgivning.

THE CATECHISME OF

Question.

44 Why is this added , He descended into hell?

Answer.

That in my greatest sorrowes, and most grieuous temptations, I may vphold my self with this comfort, that my lord Jesus Christ, by the unspeakable anguish , torments and terrors of his soule, whereinto he was plun-
ged, both before, and especially as hee
was hanging vpon the Crosse, hath
¹ deliuered me from the anguish and
torments of hell,

The vse.

VVHerefore wee receiue no small fruit and comfort, even of this part of Christs humbling, whereby we may sustaine our selues in extreme sorrows, and in most grieuous tentations: for if our conscience do troublie vs with the multitude of our sinnes, for the which we tremble at Gods iudgment, who threatneth vnto sin everlasting condemnation, this shield of fayth is ready at hand: That Christ did most bitterlie indure in his soule, the anguishe of conscience for our sinnes, together with the sence and feeling of Gods iudgment and wrath, when hee complained and said. *My soul is heauie even to the death:* If Satan alio set vpon vs, and set before our eies that gulfe, then which, non can be more fearful,

Mark xiv.34.

as

CHRISTIAN RELIGION.

as if God had forsaken and cast vs away, and would not vouchsafe to heare vs, as if hee had conspired our destruction, lette vs then call to minde, that the Sonne of God, was therefore heard and deliuered when he groaned, and cried out. *My God, my God, why hast thou forsaken me?* Mat. 27.46. Heb. 5.7.

that we might not forever be forsaken. Last of all, seeing wee haue such a Mediatour, who did wrestle with the power of the diuel, with the horror of death, and with the paines of Hell, whoe woulde not here bee confirmed against any anguish and sorrowe, being perswaded of the good will of so mightie a Prince and highe Priest towards him? who both in all things was tempted alike, yet without sinne, and in whome strait after his resurrection, that triumphant song which the Prophet made of him was fulfilled, *O death,* Hosea.13.14. *I will be thy death, O graue, I will be thy destruction:* whereunto the Apostle alludeth, as being in vs likewise, to be fulfilled in the blessed resurrection. *Death is swallowed vp in victory, O Death* 1. Cor 15.54.55. *where is thy victorie? O graue, where is thy sting?* whereupon sayth Hilarie: *The Crosse, death, and hell, are our life.*

OF CHRISTES RISING againe from the deade.

THE ARGUMENT.

Christis rising againe, and the fruite thereof: 2 His ascending into Heauen, and how far he is present at this day in

THE CATECHISME OF
His Church: also of the vnseperable con-
junction of the two natures in Christ:
Last of all, of the fruit of Christes ascen-
tion.

17.

Question.

Lords day.

45 What doth Christes rising again
profite vs?

Answeare.

First, by his rising againe, he hath
m 1.Cor. 15.16. overcome death, that he might^m make
& 54,55.Rom.4 vs partakers of that righeteausnesse,
25.1.pet.13.&c.
& 21. which hee purchased for vs by his
n Rom.6.4. death. Secondly, wee also now by the
Col.3.1.&c,
Ephes.2.5 power thereof, are ⁿ raised vp unto
o 1,Cor. 15.12. a new life. Last of all, the rising again
&c. Rom. 8.11. of Christ our head, is a ^o pledge unto
vs of our glorioous resurrection.

The vse.

This pledg we ought to set against the wicked
speeches of some, who say: Who ever came
againe from the dead, to certifie vs of that heau-
uenly life? as who say, the resurrection of Christ
were not a sufficient testimonie and seal of the
same resurrection, to be at the last accomplished
in our bodies also, and in our flesh.

Question.

46 Howe doost thou vnderstande,
that He ascended into heauen?

An-

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Answe.ere.

That in the sight of his Disciples,
Christ was taken vp frō earth to hea-
uen, and is ^q yet there for vs, & shall be
till he come againe to iudge the quick
and the ^r dead.

p Act. 1.9. Mark.
16, 19. Luk. 24.:
51.
q Heb. 4.14, & 7
25. & 9.11. Rom
8.34. Ephes. 4.10
Colos. 3.1
r Act. 1.11. Mat.
24.30.

Question.

47 What then, is not Christ with vs
as he promised, vnto the end of the
world?

Answe.ere.

Christ is true God and true man:
therefore according to his manhead,
he is not now vpon earth, but accord-
ing to his Godhead, his grace, and
his spirite, he ^t is at no time from vs.

s Mat. 28.20.
Mat 26.11. Io.
16, 18, & 17. Act.
3.21
t Joh. 14, 17, &c.
& 16.13.

Question.

48 And are not the two natures in
Christ, by this means pulled a sunder,
if the manhead bee not wheresoeuer
the Godhead is?

Answe.ere.

Not a whit, for seeing the Godhed
cannot be contained in any compasse,
and is present ^u in all places, it follow-
eth necessarilie, that it is without the
nature of man which it hath taken, &
yet neuertheles, is in it also, and ^x re-
maiuesth

v Act. 7.49, & 17
27. &c.
Ierem. 23.24.
^x Col. 2.9. Joha.
3.13. & 11.15.
Mat. 28.6.

THE CATECHISME OF
maineth personallie united vnto it.

Question.

49 What fruit doth Christes ascending into heauen bring vs?

Answer.

y 1. Ioh. 2. 1. 2,
Rom. 8. 34.

a Ioh. 14. 2. & 20
17. Eph. 2. 6
b Iohn. 14. 15. &
16. 7. 2. Cor. 1. 22
2. Cor. 5. 5.
c Cal. 3. 1. phil. 3
20. &c.

First, that he y maketh intercession in heuen vnto his Father for vs. Secondly, that we haue our flesh in heauen, that by this, as by a certaine pledg we may be assured, that he who is our head, wil^a lift vp vnto him, vs that are his mevers. Thirdly, that he b sendeth vnto vs his spirit, as a pledg betwene vs, by the working whereof, we seeke not things on earth, but thinges that are aboue, where hee c sitteth at the right hand of God.

The vse.

John. 16. 11,

A S that maketh for our conforte, that hee sendeth his spirit vnto vs, so againe, hauing receaued this pledg of the Spirit, we are warned, not to seeke for the thinges on Earth, but the thinges that are aboue, for to that end, did he ascend into heauen, and from thence, bestowe his spirit vpon vs, that by the power thereof, shad a broade in our hartes, we might bee lifted from these earthlie, present, and carnall things, to long after things heauenly, things to come, and thinges spirituall. Hereupon sayth Paul, Seeke those

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*those things that are aboue, vvhile Christ sitteth at Col.3.1.
the right hand of God: set your mind on things aboue,
and not on things on earth.*

OF CHRISTES ASCENDING into Heauen.

THE ARGVMENT.

*The sitting at the right hand, and
the fruit thereof, which is the third de-
gree of Christ's exaltation.*

Question

18.

50 Why is it added, he sitteth at the *Lords day.*
right hand of God?

Answere.

Because Christ did therefore as-
cēd into heauē, that he might^d therby ^{d Ep.1,20. & 5,}
declare himself the head of his church, ^{23. Col.1,18.}
by which his Father ^e gouerneth all ^{e Mat.28.18,}
things. ^{Ioh.5.22.}

Question.

51 What doth this glory of Christ
our head availe vs?

Answere.

First, that by the holie Ghost hee
powreth vpon vs his members hea-
uenly guists: And then, that by his ^{fEphe.4.10.}
power, he doth ^{g Ps.29. & 101,20.} protect and defend vs
against all enemies. <sup>Ioh.10,28, Eph.
4.8.</sup>

The

THE CATECHISME OF

The vse.

VVHich being so, and seeing so mighty a Lord
reigneth for vs, who is not onlie able, but
willing also to doe, whatsoeuer is good for our
Mat. 8. 31 salvation, to whome, while he reigned in his hu-
militie, euen the very Deuills became suiters: to
whome, gouerning his kingdome in the dayes of
his flesh, the Sea, the winds, and the storms were
obedient: vñles we rest in his protection, whoe
now sitting at the right hand of God, is Lord of
heauen and earth, and gouerneth all thinges at
his pleasure, we are most worthie, whome Christ
should much more vpbraide with our shamefull
cowardlines, then he did long agoe his disciples,
because in the stormes of aduersitie our fayth
dooth not rise higher by the consideracion of so
great matters.

OF CHRIST'S COMMING againe to judgement.

THE ARGUMENT.

*Christes comming againe to iudge-
ment. 2 The fruit or comfort thereof.*

Question.

19. 52 What comfort dooth Christes
Lords day. comming againe to judge the quicke
and the dead bring to thee?

Answer.

That in all miseries and persecuti-
ons

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ons, I lift vp my head, and ^h waite for
him, who did before stand in my stead
before Gods iudgmēt seat, & did it alie ^{13.}
away all curse from me, to come from
heauen as a Judge, to throwe all his
and mine enemies into euerlasting
paines, and to ^k receiue me with al the
elect vnto him self, into heauenly ioies
and euerlasting glorie.

^h Luk.21.28.
Rom.8.23.24.
Phil.3.10,Tit.2.

^{13.}
1. Thes.1.6.7.
1. Thes.4.10.

^k Mat.25.41.

The vse

VVHich being so, it is likewise most meet that
every one of vs should so prepare himselfe,
that he may so much the more comfortably look
for, and be ready to receiue such a Judge, that
shalbe soe gratiouse and so mercifull vnto him.
And wce shall duely prepare our selues to the
judgment of Christ, if following his counsell, *Wee
haue our loynes girded uppe, and our lamps burning;*
that is, if first wee haue fayth the true marriage
garment, which leaneth vpon a sure foundation,
to wit, the merite of Christ alone, who deliuereþ
vs from the wrath to come.

Luke.12.36,37
Mat.22.11.

O F G O D T H E holie Ghost.

THE ARGUMENT.

*Of the holy Ghost, true, and euerla-
sting God, with the Father and the Son,
and*

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and of his office, or working, and effects
in vs.

20

Lords day.

Question.

53 What beleueuest thou of the ho-
ly Ghost?

Answeare.

First, that he is true God, and co-
eternall with the euerlasting Father,
and the ¹ sonne. Then, that hee is also
giuen to mee, that through faith hee
mayⁿ make me partaker of Christ and
all his benefits, may comfort me, and
abide with me for euer.

I Gcn. 1.2. Isai.
48.16 1. Cor. 3.
16.1. Cor. 6. 19.
Act. 5.3.4.
Mat. 28.19.
2. Cor. 1.2.
Ga. 3.14.1. pe.
1.2.1. Cor 6.17.
Act. 9.31.
Ioh. 16.1. pet.
4.4.

The vse

THE remembrance of this so excellent a bene-
fit bestowed vpon vs, namely, that God hath
made vs partakers, of his spirit, ought likewise
to prick vs forward to holines of life. For seeing
the spirit of the father, & of Christ, is called holy,
not only by nature, but also, because in whome
soever he is, he doth sanctifie, and seperate them
from the vncleanes of the worlde, it is meete
that by our deeds we shew that he dwel-
leth in vs, and therefore, that that waightie ex-
hortation of the Father, shoulde be alwaies be-
fore our eies: *Greue not the spirit of God, by whome
yee are sealed to the day of Redemption: hee is grie-
ued and made sad by vncleane thoughts, words,
and deeds, by licentious and filthy manners,* as
on

Eph. 4.30.

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on the other side, he is delighted, and reioyceth
in true humilitie, holines, and grauitie, in fra-
ming our words, and all the actions of our whole
life according to the rule of Gods word.

OF THE CHVRCH.

THE ARGVMENT.

*Of the Catholike Church, and the
notes thereof, of the Communion of
Saints, and the forgiuenes of sinnes.*

Question.

54 What beleuest thou of the Ca-
tholike Church of Christ?

21.

Lords day.

Answeare.

I beleue that the son of a God, doth q Ioh. 10.11.
by his holie Spirit and by the word,
gather unto himselfe out of al man- r Act. 2.46, Eph.
kind, from the beginning of the world t 3,4,5,
unto the end, a congregatiōn *chosen f Mat. 16.18.
to euerlasting life , agreeing in true loh. 10.28.
faith, and dooth maintaine andy pre- t Gen. 26.4.
serue the same, and that I am a lively u Ro. 8.29.30. Ep
z member of that congregatiōn, and i, 10, 1, pet. 1, 20
that so, a for euer abide. x 1, Ioh. 3, 21. 3,
Cor. 13.5,
y Isai. 59.21, Ro.
1, 16, & 10 14.17
Ephes. 5.26.
z 1. Ioh. 2.19,
a 1. Cor. 1,8,6
Ro 8.35,&c.
Psal. 71.18.

The vse.

The vse of this article consisteth in this, that I
believe, my selfe also to be a lively member of
that

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that congregation, and that I shall so for euer abide: which every man shall by this meanes profitablie knowe, namely, if he consider, that even at this day also, the Sonne of God dooth gather vnto himselfe a Church, while he prouideth, that his Gospell be publikely preached by ministers lawfully therewnto called, and the Sacraments by them administred, according to that rule which he hath left.

Question.

55 What meaneth the Communion of Saintes?

Answer.

First, that all, and euerie one of the
b Joh. 1.3. Ro. 8
22.1. Cor. 12.13.
& 2 1.1. Corint,
6.17.

c 1. Cor. 16.5.
Phil. 2.45.6.

belceuers haue^b fellowship with Christ
and all his benefites, as beeing mem-
bers of him. Secondly, that euery one
who hath receiued gifts, ought to im-
ploy them readily and ^c cheerfullie, for
the common profite and saluation of
all.

The vse.

This Communion is double, the one inward, whereby such as the Lord hath in this visible Church alwaies chosen, that is, true belceuers, are vnited by the same spirit with the Father, & his Sonne Iesus Christ, and one with an other among themselues: the other outward, standing in the mutual duties of Charity, which the faithfull exercise one toward another.

Que-

CHRISTIAN RELIGION,

Question.

56 What beleuest thou concerning the forgiuenesse of sinnes?

Answeare.

I beleue, that God for the satisfaction of Christ, hath quite put out of his remembrance all my sinnes, and euen that corruption also, wherewith I must striue al my life long, and doth freely giue unto me the righteousness of Christ, so that I shall never come into iudgement.

The vse.

The affection and loue of God, which he beareth toward vs in Christ, shall serue vs to this vse: first, to make vs take heed, that no doubting of the mercy and goodnes of God, in forgiuing vs our sinnes, do at any time creepe vpon vs, as if God did not from his hart, truely forgiue vs. Secondly, to drive out al such security, wherby it vsually commeth to passe, that men do carelesly sleepe in their sinnes, confidering, that both sinne dwelleth in vs, wherewith we must striue al our life long, and also, that by this readines & goodnes of God, freely to forgiue vs our sinnes, wee are the rather prouoked, more carefully to avoid sinne, according to the doctrine of S. Iohn, who when he had taught, that if we confess our sinnes, the Lord is faythful, and iust to forgiue vs our sinnes. Least any man might hereupon flatter himselfe in sinne, he meeteþ with it by this admonition:

Little

d Ioh.2.2.
2.Cor. 5.19. 21.
e Iere.31.34.
psal.103.3.4.10.
f Rom.7.22.
g Rom.8.1,2,3

John.1.9.
Rom.5.11.

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¶ Joh. 2, 1,

Little children, these things I write unto you, that you sinne not: as also Ezechiel, or rather God himself by the prophet, speketh most seuerely against such frowardnes: When I say unto the righteous man, thou shalt surely live, if he trusting to his owne righteousness commit iniquitie, all his righteous deeds shall not bee remembred, but in that his iniquities which he hath committed, he shall die.

Ezck. 33. 13,

OF THE RESVRRECTI- on of the flesh.

THE ARGUMENT.

Of the resurrection of the flesh, and of life everlasting, and of the fruit of them both.

Question.

32.

Lords day.

57 What comfort doth the resurrection of the flesh minister vnto thee?

Answeare,

¶ Luk. 23. 43.
phil. 1. 23.

¶ 1 Cor. 15. 52.
Iob. 29. 25. : 6. 1,
Iob. 3. 2. phi. 3. 21,

Not only, that my soul shal straight way after it is departed out of the bodie, be staken vp vnto Christ the head thereof, but that this flesh of mine also, being raised vpp by the power of Christ, shal bee vntited againe to my soule, and shalbe h made conformable vnto the glorioous body of Christ.

The

CHRISTIAN RELIGION.

The vse

VVHerefore, seeing wee haue this ground of
the resurrection of our flesh, from hence is
ministred vnto vs, that comfort which is neces-
sary. 1. To take away al heauines, which we con-
ceiue for the dead, according to Pauls doctrine:
*I wrould not haue you ignorant brethren, concerning
those that sleepe, that you sorrow not as others that
haue no hope: For if we beleue that Iesus dyed and
rose againe, so also shall God bring vwith him those
that are layd a sleepe in Iesus.* 2. To driue a way all
feare of death by the hope of a better life, to
which we shall come by the resurrection, in re-
spect of which end, Tertullian doubted not to cal
the resurrection of the sleshe, the confidence of
Christians. 3. To incourage vs vnto good works,
not to deserue any thing, but because life is pro-
mised to them that do well. Last of all, that by re-
membring the resurrection to come, we may be
hindred from evill doing, euен because of the
punishment then threatned to evill doers.

Question.

58 What comfort receiuest thou
by the Article of everlasting life?

Answeare.

That because ^a in this present life, ^{a 2. Cor. 5. 1, 5}
I feele the beginnings of everlasting
joy in my hart, I ^b shall after this life <sup>b 1. Cor. 2. 9.
Ioh. 17. 3.</sup>
enjoy full & perfect blessednes, where-
in I shall praise God for euer: which

F blessed-

THE CATECHISME OF
blessednes neither eie hath seene, nor
care hath hard, nor any man can con-
ceiuue.

The Vse.

Colos. 3.4.

phil. 1.6.

psal. 149.1.2.
Esa. 51.3.

IT is the duty of every faithfull man, by a true fayth, and ful and stedfast perswasion, to apply vnto himselfe this comfort, generally propounded out of the assurance of euerlasting life, wher vnto this clause leadeth euery man: *I beleue the life everlasting, that is, I am perswaded that both in soule and body, I shal attaine that life everlasting, and that the same life which is in Christ Iesus, shalbe reveiled in me, and that vvh'en Christ shal appeare, then shal I also be vwith him in glorie.* For first, Christ wil not breake his promise, who as he hath promised euerlasting life, to those that are his, so will hee raise them vp at the last day, that they may enjoy it. Secondly, I am assured thereof, by the very beginning of it, and that *hee vvhich hath begun that good worke in me, vwill also make it perfite, even vntil the day of Iesus Christ.*

Last of al, wee must marke that this is the most principall end of everlasting life, namelie, that *wee should praise God in that life for evermore:* For as the rest of the creatures, were created for the vse of this present life, although they do also after a sort glorifie God: so men were created, much more to glorifie God in that everlasting life, according to the testimonie of Esaie: *Joy and gladnes shal be found therein, thanksgiving and the voice of praise, which being spoken of that deliurance, which was but a type of this, shall then be really performed.*

OF

CHRISTIAN RELIGION:
OF THE RIGHTEOUS-
nesse of Fayth.

THE ARGUMENT.

A repetition of the fruite of all the articles of our beleefe: where, both of Iustification by faith, and of the woerde (faith onely)

Question.

59 Now, when thou beleueyst all these thinges, what profite commeth to thee thereby?

23.

Lords day.

Answeare.

That in Christ I am righteous before God, and heir of life euerlasting.

c Heb. 2.4.
Rom. 1.17.
John. 3.36.

Question.

60 How art thou righteous before God?

Answeare.

By d faith alone in Jesus Christ, so that although mine owne conscience do accuse me, that I haue grieuously offended against the commaundements of God, and haue not ekept any one of them: moreouer also, that I am f prone to all euill : yet notwithstanding

d Rom. 3.21.22.
24,25,28,&c 5. 1.
Galat. 2.16. Eph
2,8,9,Phil.3.9.

e Rom 3.9.&c.

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Rom. 3.42.
Ioh. 3.18.
Tit. 3.5.
Ephes. 2.8,9.
I 1, Ioh. 2.2
K Rom. 3.24.
Deut. 9.6,
Ezec. 36.22.
L 1. Ioh. 2.1 &c.
M Rom. 4.4.
S Cor. 5.19,

A 1. Cor. 5.22,

standing (so that I do g imbraz these benefits, with true affiance of minde) without any ^h merit of mine owne, of the mere ⁱ mercie of God, the ^k perfect satisfaction, righeteousnes, and holines of Christ, is^l imputed and^m giuen vnto me, as if I had neither committed any sinne, neither were there anie blot or corruption cleauing vnto me: yea, as if I had my self perfectlyⁿ performed that obedience, which Christ hath perfourmed for me.

The vse

VVHich being so, & seeing by al these proofs, it standeth out of doubt, that we are righeteous by fayth only in Christ, of the mere mercy of God, we receiue from hence this most assured comfort, namely, that wee are altogether out of doubt of our saluation and of everlasting life, neither can be shaken, and as it were, throwne from our standing by any temptation of the Diuell, which surely, is a most notable fruit of the doctrine of iustification by fayth. For first, if my conscience (that is, that feeling of Gods iudgement, which is as a witnes within vs, not suffering vs to hide our sinnes, but drawing vs as guilty before the iudgment seat of God) doe beare witnes against me, that I haue greeuously sinned against all the commandements of God, and haue kept none of them, and therefore, that I am

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Unwoerthe to be saued, and worthie to be cast away, especially, because God is most righteous, and a deadlie enemie, and a reuenger of all sin, forthwith commeth this answer in the way, that Christ hath performed both, who on my behalfe hath both offered himselfe to bee punished by the Father, and most perfittlie obeyed the Lawe, and therefore it cannot bee that mine iniquities should dismay my mind, as being wholly raised, and blotted out with the blood of Christ. If *Satan* yet lay to my charge : Although in Christ Iesus thou hast satisfied the punishment which thy sinnes deserued, and hast put on his righteousness by fayth, yet thou canst not denie, but that thy nature is corrupt, so that thou art prone to al il, and thou hast in thee the seede of al vices: against this temptation, this answere is sufficient, that by the goodnes of God, nor onelie perfect righteousness, but even the holines of Christ also, is imputed and giuen vnto me, as if I had nether committed any sinne, neither were there any blot or corruption cleauing vnto me, whereto belongeth that of the Apostle: *Him that knerue no sinne, he made sinne for vs, (that is, guiltie of sinne in our stead) that we might be made the righteousness of God in him.* Againe, *To him that worketh not, but beleeueth in him that iustifieth the vngodly, his faith is imputed for righteousness:* And, *Blessed are they whose iniquities are forgiuen, and whose sinnes are couered, blessed is the man to whom the Lord imputeth no sinne.*

2. Cor. 8.19

rom. 4.4.

rom. 4.6.7.8

Que-

THE CATECHISME OF

Question.

61 Why doost thou say, that thou art righteous by faith?

Answeare.

Not because, by the worthinesse of my faith I please God, but because the satisfaction, righteousness, and holinesse, of Christ, is my righteousness in the sight of God: and I can lay hold upon, and apply the same vnto my selfe, by no other meanes but by faith,

The vse.

VVEE must at noe hand let goe the difference of the word *alone*: 1. That in the matter of saluation, due honor may be giuen to the Sonne of God. 2. That our consciences may haue stedfast and sounde comfort. 3. That the difference betweene the lawe and the Gospel may be perceiued, because these words, *freely, by fayth, vwith out the Larre, for the Mediatour*, do make a difference betweene the Law and the Gospel: 4. That we may vse prayer rightlie, which is hindred by the sight of our own infirmities, and that we may come vnto God, hauing affiance in the onelie Mediatour, according to that saying: *By him vree haue entraunce.*

o 1. Cor. 1.30
&c. 1. Cor. 2.2.
P 1. John. 5.10.

Rom. 5.1.

Ephes. 3.12.

OF

CHRISTIAN RELIGION OF IVSTIFICATION BY FAITH.

THE ARGUMENT.

That woorkes are not righteousnesse, or any part of righteousness in the sight of God, & therfore, that the righteousness of workes is gathered amisse from thenceward: and yet, that men are not by this doctrine made carelesse, and prophan.

Question.

62 Why cannot our good woorks be righteousness or any part of righteousness in the sight of God?

²⁴
Lords day

Answere.

Because that righteousness, which is able to abide the iudgment of God must be most perfect, and in all points agreeing with the law of God: but our best works that we do in this life,

^{q Gal. 3, 10}
^{Deut. 27, 26.}
^{r Isa. 6, 64.}

are imperfect, and euen ^r defiled with sinnes.

The vse.

VVHich being so, we are here put in minde, to giue whollie to God, the glorie of our saluation, and to learme to humble our selues vnder his mightie hand, *of rvhorne, Peter sayth most truly,*

THE CATECHISME OF

2. Pet. 5. 5.
Psal. 4. 5.

trulie, God resisteth the proud and giueth grace vnto the humble: wherevnto Augustine speaketh agreeably, the more weake thou art in thy selfe, the more doth God care for thee, &c. For as our humilitie is exalted before him, so the confession of our humilitie hath his mercy readie to succour vs.

Question.

63 How saiest thou that our good workes deserue nothing, wheras God promiseth that hee will giue vs a reward for them, both in this life, and in the life to come?

Answer.

That reward is giuen , not of de-
sert, but of grace.

Luk. 17. 10.

Question.

64 Doth not this doctrine make men secure and prophane?

Answer.

t Mat. 7. 18,
John. 15. 5.

No: For it cannot be, but they, who are ingraffed into Christ by faith, shuld bring forth fruits of thankfulness

OF THE SACRAMENTS.

THE ARGUMENT.

By whom and by what means faith is begotten and confirmed in vs: Of the

54-

CHRISTIAN RELIGION.

Sacraments in generall what they are,
& of the vse or end of the word and Sa-
craments, and of the number of the Sa-
craments of the new Testament.

Question.

65 Seeing then, faith alone maketh
vs partakers of Christ , and all his be-
nefites, from whence proceedeth this
faith?

25.

Lords day.

Answer.

From the holie Ghost, who by the
preaching of the Gospel, doth ^ukin-
dle the same in our heartes, and doth
^x confirme it by the vse of the Sacra-
mentes.

u Eph. 2,8,& 6.

23. Ioh 3,5.

phil. 1,29.

x Mat. 28,19.

20,1; pet. 1,22,23,

Question.

66 What are Sacramentes?

Answer.

They are holie and visible signes
and seales ordained of God to that
end, that hee might thereby the more
fullie declare, and seale vnto vs the
promise of the Gospell: to wit, that he
doth freely giue forgiuenesse of sinnes
and ^y life euerlasting, not onely to all
in general, but euен to euerie one, that
be-

y Gen. 17,11.

Rom. 4,11.

Deut. 30,6.

Leu. 6,25. Heb. 9,

8,9. Eze. 20,12,1

1. Sam. 17,36.

Isa. 6,6,7 & 54,9.

THE CATECHISME OF
believeueth, and that for the onely sacri-
fice of Christ offered vpon the Crosse.

The vse

The principall end of the Sacramentes, bee,
to seale vp the promise of God, (by which ar-
gument againe, the opinion of the work wroght
is overthowne, for that faith alone is sufficient,
to attaine the grace of Gods promise) yet the
same are also signes vnto vs, of testifying our du-
ty, that is, of performing thankefulness to God,
that wee in like maner, may make knowne our
religion towards him, as wel before himselfe and
the Angels, as before men. Secondly, that by
these, as it were by markes of one, and the same
fayth and confession, we may be discerned from
al other sects: For (as he saith) *Men can be gathered
together into no name of Religion, either true or false,
vnlesse they be tyed togither by some communion of
visible seales or Sacraments,* Thirdly, that by the
same, and by the vse of them, we may be bound
and stirred vp, to foster and maintaine mutual
loue vnder one head, which is Christ.

Question.

67 What then, doe both these, as
well the word, as the Sacraments, tend
to that end, to lead our faith vnto the
sacrifice of Christ offered vpon the
crosse, as to the onely foundation of
our saluation?

An

1 Cor. 10.20.21
Exod. 12.44.

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Answere.

Bea truelie : For the holie Ghoste teacheth by the Gospell , and confirmeth by the Sacraments, that all our saluation standeth in the onely sacrifice of Christ, ^x offered for vs vpon the ^{x Rom.6.3.} ^{Gal.3.27.} Crosse.

The vse.

THE holy Ghost must confirme in our soules, that which the Sacraments, doe shadowe and witnes, least that be drawne to corruptible elements, which God challengeth to himself alone, as to moue and affect the hart, to enlighten the mind, to quiet the conscience, which indeede is onlie proper to the holie Ghost, and ought to be accounted his peculiar worke.

Question.

68 Howe many Sacramentes hath Christ ordained in the new couenant?

Answere.

Two : Baptisme, and the holie Supper.

OF BAPTISME.

THE ARGUMENT.

The application of the former doctrine

THE CATECHISME OF
ctrine of Sacramentes vnto Baptisme.
2 Of spirituall Baptisme. 3 And of the
confirmation thereof.

Question.

26 69 How art thou put in minde and
Lords day. confirmed in Baptisme, that thou art
partaker of that onely Sacrifice of
Christ?

Answeare.

y Mat. 28.19.

+ Act. 2.38.

z Mat. 16.16.

Mat. 3.11. Rom.

6.3.

a Mat. 1.14.

Luc. 3.3.

Because Christ hath y commanded
the outward washing with water, ad-
ding this promise, that I shal no lesse
assuredly bee a washed by his blood,
and by his Spirit, from the spottes of
my soule, that is, from all my sinnes,
than I am outwardly washed with
water, wherewith the spots of my ba-
die vse to be washed away.

The vse.

The vse of the sacrament of Baptisme, is decla-
red, to wit, that the water is not onlie a signe,
whereby the misterie of saluation is more plain-
ly expressed vnto me, which Christ hath purcha-
sed for me, by the shedding of his blood: but also a
seale, whereby is sealed vnto me, that my soule is
purified from al vncleanness, as surely as the ele-
ment of water hath power to wash mens bodies,
and to clese them from al their spottes. Nowe
how these things are imputed vnto vs, is here de-
clared, but more fullie taught in the next questi-
on.

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on:namely, in respect of God, that giueth them by his spirit alone, who woorkest frelie in the elect,yet so,that the matter both of our clensing and of our regeneration, must be required and sought in Christ alone,by whose blood and spirit we must be cleansed and washed.

Question.

70 What is it to bee washed by the blood and Spirite of Christ?

Answere.

It is to receive at the handes of God, forgiuenesses of sinnes, frelie for the blood of Christ, which he hath b shed for vs in his sacrifice vpon the Crosse:and next, to bee renewed also by the spirite of Christ, and being sanctified by him, to become a member of Christ, to the end wee may more and more die vnto sinne, and c liue holilie, and without blame.

b Heb. 12.24.
1.pet.1.2.
Reue.1.5, & 22.
14.Za.13.1.Eze.
36.25.&c.

c Ioh.1.33. & 7.
5.1.Cor.6.11,&
12.13.Rom.6.4.
Col.2.12.1

The vse.

A Double fruit redoundeth to vs by the Sacrament of baptisme. For first, we are not onlie by Baptisme assured, that al our sinnes are forgiuen vs, so that as often as wee sinne of infirmitie, we neither may, or ought to doubt of it, vnlesse we wil call the truth of God in doubt, and be enemies to our owne salvation:but also,we are by the same put in mind, what wee owe vnto God, that, forasmuch as by the spirit of sanctification he hath made vs his members, we doe more and more

THE CATECHISME OF

Rom.6.4. 14.

Col.2.12

Tit.3.5 . . .

more die vnto sinne, and do labour for vprightenes & inocencie of life, that so Baptisme may serue to order and rule our whole life, which is the second end of Baptisme.

Question.

71 Where doth Christ promise that he will as certainly wash vs with his blood and with his spirite, as wee are washed with the water of Baptisme?

Answere.

d Mat. 28.19

e Mar. 16.16.

Tit.3.5.

f Tit.3.5.

g Act.22.16.

23 baptisme is alwaies signe The vse.

of our iude, By these testimonies therefore it is made plain, aduocation, and procued to be most true, that by Baptisme, I am no lesse assured, that by the bloode of Christ, and by his spirit, I am washed from the spotes of my soul, that is, from al my sinnes, then outwardly by water, the steines of the bodie are vsuallie washed away.

Answere. Nowe by sinnes man is
not so washed away, but by christ who is
the substance of Baptisme in whom also
is comended the fayre & holy ghost.

CHRISTIAN RELIGION, OF BAPTISME.

THE ARGUMENT.

That Baptisme is the verie washing away of sinnes, and yet, that the holie Ghost doth not without cause so speake, and of the Baptisme of children.

Question.

72 Is then Baptisme the verie washing away of sinnes?

27.

Lords day.

Answeare.

It is not: For onelie the ^h blood of Christ, & the holie Ghost doth cleanse vs from all ⁱ sinne. ~~when go~~

^{h Mat. 3.11.}
^{+ Pet. 3.21.}

^{Ephe. 5.26.}

^{i i. Joh. 1.7.}

^{i. Cor. 6.11.}

Question. when god baptizeth inward

73 Why then doth the holy Ghost by ~~with~~ go call Baptisme the washing of regeneration, and the washing away of sins? ~~of~~ God Spirit.

Answeare. ~~so burneth~~ and confuseth,

God doth not without great cause ~~of~~ go birth, to speake: to wit; not onely to teach ^{and inflam-} vs, that as the spottes of the bodie are ~~of~~ ⁱⁿ hearts cleansed with water, so our sinnes are ^{with} ^{tong} purged by the blood and spirite of Christ: but much more, that by this ^{14.1.} ^{i Cor. 6.11.} heauenly token & pledge, he may assure vs, that we are as truelie washed inwardlie frō our sins, as we are ^{1 Mat. 16.16.} ^{Gal. 3.17.} wa- shed

THE CATCHISME OF
shed with outward & visible water.
Question.

74 Ought Infants also to be baptized
Answere.

in Gen 17.7.

n Mat. 19, 14.
o Luk. 1, 14.
psal 22. 11.
Isai. 24, 1. 2, 3.
Act. 2. 39.

p A&10.47.

¶ Cen. 17.14
¶ Colos. 2, 11.

Pea trulie : For seeing they m be-
long to the covenant and Church of
God, as wel as those that be at yeares
of discretion, and seeing unto them is
promised by the blood of Christ, for-
giuenes of sins, and the ° holie Ghost
the worker of faith, no lesse than to the
other : they ought also by Baptisme
to bee ingraffed into the Church of
God , and so be p discerned from the
children of Infidels , as they were in
the olde Testament by a circumcision,
in place wherof, was ordained Baptis-
me in the new Testament.

The vse

Out of this defence of baptizing of infants, ariseth a double doctrine and comfort: the one to the parentes, when they see, that the Lord wil be, not onelie their God, but the God of their seed, which is confirmed vnto them as it were, by a seale printed vnto them, according vnto that saying. *Wee are all baptizēd in one bodie:* The other to the children, that they knowe they are ingraffed into the bodie of the Church, and therefore are somewhat the better commended to the rest of the members, that is, to the faythfull: & when they

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they are growne to yeares of discretion, may thereby, be pricked forward not a litle, to an earnest indeuour to serue God, by whome they were receiued for sonnes, by a solemne pledg of their adoption, before by their age they were able to acknowledg him for their Father.

OF THE SUPPER OF THE LORDE.

THE ARGVMENT.

The application of the former doctrine of Sacraments to the Supper of the Lord: 2. A description of the spirituall Supper: 3. The confirmation thereof.

Question.

75 How art thou put in minde, and assured in the Supper of the Lord, that thou art partaker of that holie sacrifice of Christ, offered vpon the Crosse, and of all his benefites.

Answeare.

Because Christ hath commaunded me, and all the faithfull, to eate of this bread being broken, and to drinke of this cup, being deuided among vs, in remembrance of him, and hath also added this promis: ^a First, that his bo-
die was no lesse assuredlie offered, and broken for me vpon the crasse, and his

^a Mat. 26, 27, 28.
Mar. 14. 12. 29.
24. Luk. 22, 16.
20, 1. Cor. 10, 16
17, & 11, 23. 24
29, & 13, 33.

F

blood

28

Lords day.

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blood shewd for me , than with mine
eyes I see, that the bread of the Lord is
broken vnto me, and the cup reached
vnto me. Secondly , that my soule is
no lesse assuredly fed vnto everlasting
life by him, with his bodie that was
crucified, and his blood that was shed
for vs , than I doe with my bodily
mouth receiue bread and wine, the ta-
kens of the bodie and blood of the
Lord, being delivered vnto me by the
hand of the minister.

The vse.

VVHich being so, it appeareth by this propor-
tion to be most true, that the supper of the
Lorde leadeth me to the onelic sacrifice of Iesus
Christ, once offered vpon the A'tar of the crosse,
wherein by fayth I obtaine forgiuenes of sinnes,
righteousnes, and life everlasting.

Question.

76 What is it to eate the body of
Christ crucified , and to drinke his
blood that was shewd?

Answer.

It is not onely, with certaine affi-
iance of mind to lay hold of the whole
passion and death of Christ, and ther-
by

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by to ^b obtaine forgiuenesse of sinnes,
and life everlasting : but also by the
spirite of Christ , which dwelleth at
one time both in Christ and vs, in such
sort more and moze to be ^c vnted vnto
his holie bodie, that although he be in
^d heauen, and we upon earth, yet notwithstanding
we are flesh of his flesh, and bone of his ^e bone : and as all the
members of the bodie are quickened
and ^f gouerned by one soule, so are we
all by one and the same spirite.

^b Ioh.6.35.40.
47.48.51.53.54.
^c Iohn.6.56.
^d Act.3.21.
Act.1.9.&c.
ⁱ Cor.11.26.
^e Eph.5.29
30.32.1.Cor.
6.15.17.19
1.10.3.24.& 4.
13.Ioh.14.23.
110.6.56.57.
58.Io.15.1.2.3.4
5.6.Eph.4.15.36

Question.

77 Where hath Christ promised,
that he will as certainlie giue vnto the
beleeuers his bodie and his blood in
this maner to be eaten and drunke, as
they doo eat this bread, beeing bro-
ken, and drinke this cup.

Answer.

In the institution of the Supper,
the wordes whereof are these : ^g Our
Lord Jesus Christ, the same night that
he was betrayed, tooke bread, & when
he had giuen thankes, he brake it and
said : Take, eate, this is my bodie
which is broken for you: this doo yee
in remembrance of me. Likewise after

^g 1.Cor.11.26.
&c, Mat.26.
26.&c, Mark.
24.22.&c, Luk.
22.19.&c.

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^b Exod. 24.8,
Heb. 9.2.
ⁱ Exod. 13.9.

^b 1. Cor. 10.10.
²⁷

supper he took the cup: saying, ^h This cup is the new Testament in my blood, ⁱ This doe, as oft as ye drinke it, in remembrance of me: For as often as ye eat this bread, and drinke this cup, ye shew the lords death til he come. This promise is repeated by Paule, when he saith: ^k The cup of thanksgiving, wherewith we giue thankes, is it not the communion of the blood of christ? The bread which we breake, is it not the communion of the Lordes bodie? Because wee beeing manie are one bread, and one body, for we are al partakers of one bread.

OF TRANSVSBSTANTIATION.

THE ARGUMENT.

Transubstantiation of breade and wine in the use of the supper disprooued, and the true exposition and meaning of these words: Bread is the body of Christ.

Question.

29. 78 What then, are bread and wine
Lords day. made the very body & blood of Christ
Answer.

No truelie : But as the water of
bap-

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baptisme is ¹not turned into the blood
of Christ, neither is the verie washing
away of sinnes , but only a token and
pledge of those things which are sea-
led vnto vs in Baptisme : No more is
the bread of the Lords Supper the ve-
rie bodie of ^m Christ : although after
the nature of Sacraments , and the ⁿ
maner of speach which the holy Ghost
vseth in speaking of these thinges, the
bread is called the body of Christ.

1 Mat.26.29;
Mar.14.24.

m 1.Cor.10.16;
&c,& 11.26.&c,
n Gen.17.10
&c,Ex.26.27,
43.48.&c 13.9.
Act.7.8.Ex.24.
8.Leu.16. 10.&c
17.12, Isa.6.6.7.
Tit.3.5.Act.22.
16,1.Pet.3.21,
z.Cor,10.1.

Question.

79 Why then doeth Christ call the
bread his bodie, & the cup his blood,
or the newe Testament in his bloode:
and Paul, calleth the bread and wine,
the communion of the body & blood
of Christ?

Answer.

Christ not without great cause so
speaketh, to wit, not onely to teach vs,
that as bread and wine sustaineth the
life of the bodie: so also his bodie cru-
cified, and his blood shed, is indeede
the meat and drinke of our soul, where-
by it may be ^o nourished to life ever-
lasting: but much more by this visible
signe and pledg, to assure vs, that wee
are

^o John.6.51,
55.56.

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are noe lesse trulie made partakers of his bodie and blood, by the woorking of the holie Ghost, then we do ^{with}
 a i. Cor. 10. 16.
 37. the mouth of the bodie receiue these holy signes, in remembraunce of him: Secondly, that his passion and obedience is as certainlie ours, as if we our selues had payed the punishment of our sinnes, and made satisfaction vnto God.

OF THE MASSE.

THE ARGVMENT.

An opposition of the Masse, and the Supper of the Lorde, and whoe ought & may come unto the supper, & whome Christ woulde haue to bee kept from the Supper.

Question.

30. So What difference is there betwen the Supper of the Lord, and the Popish Lords day. Masse?

Answeare,

The supper of the Lorde, doth witness unto vs, that we haue perfect forgiuenesse

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givenes of all our sinnes, for that onely sacrifice of Christ, which himselfe once offered ^b vpon the Crosse: and then, that wee are by the holy Ghost ingraffed into ^c Christ, who nowe according to his humanitie, is onely in Heauen at the right hand of his ^d Father, and will there be ^e worshipped of vs. But in the Masse it is denied, that the quick and dead haue forgivenes of sinnes, for the onelie suffering of Christ, vntesse Christ be still euery day offered for them by the Priests: and then it is taught, that Christ is bodily vnder the appearance of baze ad and wine, and therefore ought to be worshipped in them. And so the very foundation of the Masse is nothing els, but a denying of that onely sacrifice, & suffering of Iesus Christ, and a most cursed Idolatrie.

Question.

81 Whoe ought to come to the Supper of the Lord?

'Answer.

Only they who are trulie sorry, that they haue offended God by their sins: and do beleue that they are forgiuen

^b Heb.7.27
& 9.12.26.
28.& 10.10.
12.14. Ioh.19
30. Mat.26.28.
Luc.22.19,20
^c 1. Cor.6.17.
& 10.16.& 12.
13.
^d Heb.1.3.& 8.3
^e Ioh.4.21,22
23.& 20.17.
Luc.24.52.
Act.7.55.56.
Col.3.1. Phil. 3.
10.1. Thes.19.10

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them for Christ's sake: and that whatsoeuer other infirmities they haue, they are couered by his passion and death, and who desire more and more to gae forward in fayth and vprightnes of life. But hypocrits, & they that do not trulie repent, doe eat & drinke unto themselues condemnation.

*g Cor. 10. 21.
& 11. 28. &c.*

Question.

82 May they also bee admitted to this Supper, who declare them selues by their confession and life, to be vnbelieuers and vngodly men?

Answer.

*b 5. Cor. 11. 20
34. Isai. 1. 11. &c.
& 66. 3. Ier 7. 20
&c. pla. 50. 16.*

No in no wise, For by that meanes the couenant of God is prophaned, & the wrath of God is ^b prouoked against the whole congregation: wherefore the Church, by the commandement of Christ and of his Apostles, vsing the keyes of the kingdom of heauen, ought to keepe backe such from the Supper, vntill they repent and amend their maners.

OF THE KEYES.

THE ARGUMENT.

*Of the keyes, and their nomber, so
wit,*

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wit, of the vse and authoritie of the key
of the Gospell, and of discipline, in ope-
ning and shutting the kingdome of God.

Question.

83 What are the keyes of the king-
dome of Heauen?

31

Lords day,

Answere.

The preaching of the Gospell, and
Ecclesiastical discipline, whereby hea-
uen is opened to them that beleue,^{i Mar. 16.19.}
and shut against vnbeleuers.^{& 18.18.}

The vse

THE vse of the doctrine of the keyes is double:
for we are first put in mind by them, of our mi-
sery, before the Lord cal vs by his Gospel, name-
ly, that we are banished from the kingdome of
God, and consequently excluded from righte-
ousnes and saluation. Last of all, that we are fast
bound as it were, with the bonds and fetters of
Sathan. Secondly, howe great good God dooth
bestowe vpon vs, and offer vnto vs, when he bles-
eth vs with the preaching of the Gospell, putting
vs in hope: that if we beleue in Christ, he wil de-
liver vs from the power of darknes, and translate
vs into the kingdome of his beloued Son: where-
to belongeth that of the Apostle, that *life and im-*
mortalitie were brought to light by the Gospell. For
Christ

2 Tim. 1.19

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John.14.6.
Act 10.45.

Christ is the doore and gate of saluation, and euen the onlie way which we must enter into, to come vnto the kingdome of heauen. Whereby it appeareth, that they are deceived, whiche thinke that every one, whether he be Turke or Iewe, may be saued in his own superstition, so he keep some outward shadow and shewe of lustice: for God hath ordained the preaching of the Gospell to be the key, whereby he wil haue the kingdome of heauen to be opened, and the faithfull to be let into it, and whome in Christ his Sonne hec hath chosen vnto saluation.

Question.

84 How is the kingdome of heauen opened and shut by the preaching of the Gospell?

Answer.

When by the commaundement of Christ, it is openly preached to al and euerie one that beleeueth, that al their sinnes are forgiuen them by God, so oft as they lay hold vpon the promise of the Gospel by a true faith. Contrariwise, vnto all unbelieuers and hypocrites it is denounced, that the wrath of God, & cuerlasting condemnation lieth vpon them, so long as they k continue in their sinnes: According to which testimonie of the Gospell, God will

k John.20.21
22.23
Mat 16.19

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will iudge aswell in this present life,
as in the life to come.

Question

85 Howe is the kingdome of Heauen shut and opened by Ecclesiastical discipline?

Answer.

When by the commaundement of Christ, they who are in name Christians, but in doctrine or life shew themselves strangers frō Christ, after they haue bene once or twice admonished, and wil not depart from their errors, or sinfull living, are presented to the Church, or to those who are appointed to that office by the Church, and if they obey not their admonition, are by forbidding them the Sacramentes by them shut out from the assemblie of the Church, and by God himselfe from the kingdom of Christ: and againe, and if they possesse amendment, and doo indeed declare it, are received as ^m members of Christ and of the Church.

¹ Rom. 12. 7.
^{8. 9. 1} Cor. 12. 20

^m Mat. 18. 15.
16. 17. 1. Cor.
5. 3, 4, 5. 2. The.
3. 14. 15. 2. John.
10. 11. 2. Cor.
2. 6. 7. 10. 11.
1. Tim. 5. 17.

THE

THE CATECHISME OF



THE THIRD PARTE,
OF MANS THANK-
FVLNES.

THE ARGVMENT.

*Of the necessarie of good workes, and
the punishment of them, who go on care-
lesly in their sinnes.*

Question.

86 Seeing we are deliuered from all sinnes and miseries, without any de-
sert of our own, by the only mercie of God for Christes sake, to what end should we doe good workes?

Answer.

Because ,after that Christ hath re-
deemed vs by his blood, he dooth also renewe vs by his spirit according to his owne image, to the end, that ha-
ving received so great benefites, wee shoulde all our life long ^a shewe our selves thankfull towards God , and that he might be ^b glorified by vs. Se-
condly

^a Rom.6.13.

& 12.1.2,

2.pet. 2.5.9.10.

1.Cor.6.20.

b Mat.5.16.

2.pet.2.10.

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condly, that wee also every one of vs,
may bee assured of our faith by the
fruits thereof. Last of all, that by the
uprightnes of our life, we may gaine
others unto Chrift.

c 2. Pet. 1. 10.
Mat. 7. 17, 18.
Gal. 5. 6. 22
d 1. pet. 3. 1. 2.
Mat. 5. 16.
Rom. 14. 19.

The vse.

VVHich being so, it followeth, that the studie
of good workes is necessarie: 1. To honout
God by our life: 2. To worke out our owne salua-
tion in feare and trembling: 3. To edifie our
neighbour by good examples, which is indecde
to liue worthie of the Gospell.

Phil. 3. 32,

Question.

87 Can not they then bee saued,
who being vnthankfull, and continuing
securely in their sinnes, are not
turned from their wickednes vnto
God?

Answere.

By no meanes, for as the scripture
witnesseth, neither uncleane persons,
nor Idolaters, nor adulterers, nor
theeues, nor couetous persons, nor
drunkards, nor raylers, nor oppres-
sors, shall inherit the Kingdome of
God.

OF

THE CATECHISME OF OF REPENTANCE.

THE ARGUMENT.

*Of repentance, and the fruits thereof,
sowit, good works.*

Question.

33. 88 Of what partes consisteth true
Lords day. repentance, or turning vnto God?

Answeare,

f Ro. 6,4,5,6.
Eph. 4,22,23,42.
Col, 3,5,6,7,8,9.
10,1. Cor. 5,7.
2,Cor. 7,.

*Of the mortifying or killing of the
ould man, and quickening of the new
man.*

Question.

89 What is the mortification of
the old man?

Answeare.

Truelie, and from the hart to be sa-
ry, that by thy sinnes thou hast offend-
ed God, and more and more to hate
g Rom. 9,12.
Joel. 2, 13. Ho. 5, and s flie from them.
14, & 6, 1

Question.

90 What is the quickening of the
newe man?

Answeare.

True rejoycing in God, through
h Christ, and a forward desire to frame
our life according to Gods will, and
17.112.57.15. to

h Rom. 5,1,& 14
17.112.57.15.

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to exercise i all good workes.

i Rom.4.10.11,
Gal.2.20.

Question.

91 What workes are good?

Answeare.

Onely those that are done af a true
k faith, according to the lawe of God,
g^m are referred only to his glory, and
not those which are devised by our
selues vpon a good intent, orⁿ com-
manded by mens traditions.

k Rom.11.23.
l 1.Sam.15.22.
Ephe.2.10.
m 1.Cor.10.31.
n Deut.11.32.
Eze.20.18.19.
Is.29.13.Mat.
1.9.

Question.

92 What is the Law of God?

Answeare.

The Vorde spake all these o wordes Exod.20,Deu.5,
saying.

1 I am Jehoua thy God, which
brought thee out of the land of Egypt
fram the house of seruants, see thou
haue no strange God before my face.

2 Make not to thy selfe any gra-
uen Image, nor drawe any likenes of
those things, which are either in hea-
uen aboue, or in the Earth beneath, or
in the water vnder the Earth, thou
shalt not fall downe before them nor
worship them: For I am the Lord thy
God strong and ielous, auenging the
sinnes of the Fathers vpon the chil-
dren,

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dren, and that to the thrid and fourth generation of them that hate me, and shewing mercie vpon thousands in them that loue me and keepe my commandements.

3 Take not the name of the Lord thy God in vaine, for the Lord will not let him goe unpunished, that taketh his name in vaine.

4 Remēber to keep holiē the Sabbath day: Six daies shalt thou labor, and doe all thy worke: But vpon the seauenth day, shalbe the Sabbath vnto the Lord thy God: Thou shalt doe no worke, neither thou, nor thy Son, nor thy daughter, nor thy seruant, nor thine handmaid, nor thy cattel, nor the straunger that is within thy gates. For in Six dayes the Lord made the heauen, the Earth, the Sea, and all things that are in them, and rested the seauenth day, therefore the Lord blessed the seventh day and hallowed it.

5 Honor thy Father and thy Mother, that thou maiest liue long upon the land, which the lord thy God shall giue thee.

6 Thou shalt not kill.

7 Thou

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- 7 Thou shalt not commit adultery
- 8 Thou shalt not steale.
- 9 Thou shalt not bear false witness against thy neighbour.
- 10 Thou shalt not couet thy neighbours house, neither shalt thou couet thy neighbours wife nor his seruaunt nor his maiden, nor his ore, nor his asse, nor any of those thinges that are thy neighbours.

OF THE LAWE OF GOD.

THE ARGUMENT.

The partition of the Law into two tables, and a devision of the commandments both of the first and second table: & a laying forth of the vices & vertues which are contained in the first commandement, the end whereof is that God alone may be serued.

Question.

93 Howe are these Commaundements deuided?

34

Lords day.

Answeare.

Into two ^a Tables: wherof the first deliuereþ in foure Commandements

a Exod.34.28.

Deut.4.13 &c

10.34.

how

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b Mat. 22.37.
38,39

how wee ought to behaue our selues toward God: The latter in six Com-
mandements, what duties wee ^b owe
to our neighbour.

Question.

94 What requireth God in the first Commandement?

Answeare.

c 1. Cor. 6.9.10,
& 10.7.14.
d Leu. 19.31.
Deu. 18.11
e Mat. 4.10
Apoc. 19.10
& 22.8.9,
f Ioh. 16.3.
g Ier. 17.5.
h Heb. 10.36.
Col. 1.11. Rom.
5.3.4.1. Cor. 10.
10. Phil. 2.14.
i 1. pet. 5.5.6
k Psal. 104.27, 28
29.30, Isai. 45.7.
Iac. 1.17,
l Deut. 6.5.
Mat. 22.37.
m Deu. 6.2.psal.
111.10.prou. 1.
7.& 9.10.
Mat. 10.28
n Mat. 4.20
Deut. 10.20.
o Mat. 5.29.
30. & 10.37.
Act. 5.29

That as I loue the saluation of my
owne soule, so I diligently shun and
auoide all ^c Idolatrie, coniuring, in-
chantment, ^d superstition, praying to
Saintes, or other ^e creatures: and doe
rightly ^f acknowledge the onely and
true God, ^g trust in him alone, ^h sub-
mit my selfe with all ⁱ humilitie and
patience vnto him, ^k looke for al good
thinges from him alone: to conclude,
with the most inward affection of my
heart, ^l loue, ^m reverence, and ⁿ worship
him: so that I will rather forsake all
creatures, than ^o comit the least thing
that may be against his will,

Question.

95 What is idolatrie?

Answeare.

It is, in the place of one God, or be-
sides that one ^p true God, who hath
reveiled

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reueled himself in his word, to deuise
or haue any other thing, wherein to
put ^b our trust,

b 1. Pro. 16, 26,
Phil. 3, 19. Eph.
5, 5, Gal. 4, 8.
Eph. 2, 12, 1
1. Ioh. 2, 23, 2
2. Ioh. 9, 10, 5, 23

OF THE SECOND Commandement.

THE ARGVMENT

What maner of God the Lord is, and
with what kinde of seruice to be hono-
red, where, of painting of images: and
whether it bee lawfull to set them in
Churches.

Question.

96 What dooth the second Com-
mandement require?

35.

Lords day.

Answere.

That we expresse not God by any
image or shape, neither serue him af-
ter any other manner, then as in his
word hee hath commanded himselfe
to be serued.

c Deu. 4, 15, &c.
Isai, 40, 18, &c,
Rom. 1, 23, &c
Act. 17, 29,
d 1. Sam. 15, 23,
Deut. 12, 30, &c,
Mat. 15, 9

Question.

97 Ought wee then to make no I-
mages nor pictures?

Answere.

God neither ought, nor can by any
means

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means be drawn or pictured : and al-
though it be lawfull to resemble the
creatures , yet God forbiddeth to
haue, or make their images, to wor-
ship or honour either of them, or God
by them.

Ex.23.24.&
34.13.14. & 17.
Num.33.52, De.
7.5.& 12.3.&
16.22.
2.Rcg.18.4.

Question.

98 But may images be suffered in
Churches, to be in steed of bookest to
the ignorant multitude?

Answere.

No, in no wise : For it becommeth
not vs to be wiser than God, who wil
haue his Church taught , not with
dumbe fimages , but with the lively
g 2.Tim.3.16.17 g p[reaching] of his word.
2.pet.19.

OF THE THIRD COM- mandement.

THE ARGUMENT.

That God hateth the abuse of his
name, and requireth of euery one to con-
fesse and praise him both priuately and
publiquely.

Question.

36. 99 What meaneth God in the third
Lords day. Commandement?

An-

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Answere.

That wee doo not reprochfullie, or
vnreuerently vse the name of God,
not onely by cursing or hforswearing,
but also by swearing i rashlie, neither
yet take part in these horrible sinnes,
by holding our peace, or winking at
them : but that wee ^k vse the sacred
name of god, no^r without great religi-
on ^l reverence: that by true & constan-
^m confession, and ⁿ calling vpon him,
and finally , by al our words ^odeedes
he be prayed and magnified.

Question.

100 Is it then soe great a sinne to
take the name of God in vaine, either
by swearing or by cursing, that God is
also angry with them, whoe as much
as in them lieth,do not forbid or hin-
der it.

Answere.

Surely a most ^o grieuous sinne: for ^oLeuit.5.21
there is no greater sinne, or which
doth more offend God , than the re-
proch of his most holie name: Where-
fore also, he ^p commanded that sinne
to be punished with death.

^h Leu.24.11.
^{&c.} Leu.19.12.
ⁱ Mat.5.37, Iac.
5.12.

^k Isa.45.43
^l 1.Tim.2,8
^m Rom.2,24:
ⁿ 1.Tim.6,1
Col.3.16.17.
^o Mar.10.32.

^p Leu.24, 11,14

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OF THE THIRD COM-
maundement.
THE ARGUMENT.

*Of a lawfull and unlawfull oath: of
the first, for the Anabaptistes: of the lat-
ter, for the popish sort.*

Question.

37. 101 But may any man lawfullie &
in a godly sort, sweare by the name of
Lords day. God?

Answeare.

He may: When either the Magis-
trate requireth it of his subiectes, or
necessitie requireth, that by this
meanes faith be assured, and trueth e-
stablished; to the end that the glorie of
God may be set forth, and the salua-
tion of other men furthered. For this
kind of oath is confirmed by the word
of God, & therefore hath bene right-
lie vsed by holy men, both in the olde
and new testament.

Question.

102 Is it not lawfull to sweare by
Saintes and other Creatures?

Answeare.

No: For a lawfull oth, is a calling
upon God, wherein a man desireth,
that

q Deu.6.13. &
Heb.6.16,
Gen.21.14
Gal.1.20.
Deut.10.20.
r Isa.48.1. Ie.12.
16, Ios.2.12. Ex,
23.10, 11.1. Sam
24, 22.23. Gal.1,
20 Gen.21.24.
& 31.53

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that he beeing the onely beholder of
the heart, would giue witnesse to the
trueth, and punish the swearer, if hee
deceiue wittinglie; Now this honour
agreeth to no creature.

f. 2 Cor, 1,23
i. Sam. 20,12
t Ier, 5,7. Amos
8,14

OF THE FOVRTH Commandement,

THE ARGUMENT.

Of the true hallowing of the Sabbath.

38.

103 What doth the Lord require *Lords day.*
in the fourth Commandement?

Answere.

First , that the ministerie of the
gospell and schooles be ^u maintained:
and that both vpon other dayes, and
especiallie vpon holie dayes, I do di-
ligentlie ^x frequent, the holy assem-
blies, y heare the worde of God atten-
tuelie, vse the ^z Sacramentes, and to
the publike prayers, ^a ioyne also mine
own priuat, and according to mine a-
bilitie, bestowe some thing vpon the
^b poore: Secendly that in all my life,
I absteine from wicked actions, yeel-
ding unto the Lord, that by his spirit,

u Tit, 1,5
Ephes. 4,11.

x psal. 68. 26. &

40.9.10. Act. 2

42,46,

y 1.Cor. 14,19.

29,31.

z Cor. 11,33.

a 1.Tim. 2,1,2,3

8,9,

1.Cor. 14,16.

b 1.Cor. 16.

^c Esa.66.23.

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he may worke his good worke in me,
and so, that I ^e beginne that everlasting
Sabbath or rest in this life.

OF THE FIFT COMMANDMENT.

THE ARGVMENT.

That they are to be honoured, whom
the Lord hath set over vs, and both to
be obeyed, & thankfully to be requited.

39.

Lords day.

104 What dooth the Lord enjoine
vs in the fift commandement?

Answere.

d Eph.6.1.2.5.
&c. Col.3.18.
20,22,23,24
Eph.5,22,pro.1.
8,4,1,& 15,20
& 20,20.Ex.31.
17,Rom.10.1
e Prou.23,22.
Gen.9.25.
1,pet 2,18.
f Eph.6,40
Col.3,19, & 21,
Rom.13.Mat.
22.27.

That wee performe vnto our Pa-
rentes, and euен to all that are set o-
uer vs, due honour, loue & fidelitie,
and doe ^d submit our selues to their
faithfull precepts and chastisements
with that obedience that is meet. Se-
condlie, that we ^e patiently bear with
their faults & manners, alwaies ha-
ving in remembrance, that God will
lead ^f and rule vs by their hand.

OF THE SIXT COMMANDMENT.

The

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THE ARGUMENT.

Of avoyding manslaughter, & how
many waies it is committed in the sight
of God, the end whereof is, that the safe-
tie of everie one ought to bee commen-
ded to everie one.

Question.

105 What doeth God require in
the sixt commandement.

40.

Lords day.

Answere.

That neither by thought, nor by
word, nor by gesture, much lesse by
deede, either by my selfe, or by any o-
ther, I doe reuile, or hate, or hurt, or g-
slay my neighbour, but ^h cast away all
desire of reuenge. Mozeuer that I
i hurt not my selfe, nor wittingly cast
my selfe into any daunger. And ther-
fore also, that murther might be avoi-
ded, he hath ^k armed the Magistrate
with the sword.

g Mat 5.12.23.
Gen.9.6.

Mat 26.52,

h Eph.4.26.

Rom.12.19;

Mat.5.25.&

18,35

i Rom.13.14,

Col.2.23, Syr.3.

27. Mat.4.7.

k Gen.9.6,

Exod.21.14.

Mat 26.52.

Rom.13.4.

Question.

106 Why? but this commandement
seemeth to forbid onelic Murder.

Answere.

For the slaying of murder, God
teacheth

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a Iac.1.20,
Gal.5.20.
b Rom.1.29.
c 1.Ioh.2.9.1.
b 1.Ioh.3.15.

teacheth, that he hateth the roote and
original of murder, to wit, ^a anger, ^b
emuie, hatred, ^c and desire of reuenge,
and doth ^d account all these for mur-
der.

Question.

107 And is it sufficient to kill noe
man in such sorte as hath bin spoken?

Answer.

It is not sufficient: for when God
condemneth wrath, enuie, hatred; hee
requireth, that wee ^e loue our neigh-
bour as our selues, and that wee vse
towards him ^f curtelsie, gentlenes, ^g
meeknes, patience, ^h and mercie, ⁱ and
that whatsoeuer may hurte him, as
much as in vs lieth, we turne it away
from him. In a wozde, that wee be so
disposed in mind, that we ^k spare not
to doe good even to our enemies,

OF THE SEAVENTH COM- mandement.

THE ARGUMENT.

Of Adulterie, that is, that we be not
defiled with any uncleannes or intem-
perate lust of the flesh, but that wee go-
uerne

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uern all the parts of our life, chastly and continently.

Question.

108 What is the meaning of the 41.
Lords day. seuenth commandement.

Answer.

That God doeth¹ abhoz all filthines, and therefore that we also ought ¹Leu. 18.27. 28. m to hate and detest it, and on the o^m Iud. 22.23. ther side, that we ought to liue soberly, modestly, and ⁿ chastly, either in ho- ⁿ 1. Thes. 4.3, 4.5. ly wedlock or single life. ^o Heb. 13.4 ⁱ Cor. 7.4.

Question.

109 Doth God forbid nothing els in this commandement, but adultery and such kind of filthines?

Answer.

For as much as our body & soule, are the temples of the holy Ghost, the will of God is, that wee possesse both them purely & holilie, & therefore hee doth generally forbide filthy deeds, gestures and behauours , p speeches ^p Eph. 5.3-4, thoughts ^q and desires, and whatsoe- ^{Cor. 6.18.19.20,} ^q Mat. 5.27.23, ^r 1. Cor. 15.33.

OF

THE CATECHISME OF
OF THE EIGHT COMMAN-
DE MENT.

THE ARGVMENT.

Because all vnrigheteousnes is abominable in the sight of God, hee forbiddeth greedilie to gape after that which is an other mans, and commandeth vs to lend our faythful helpe to every man, for the keeping of his owne goods, and by this meanes hee doeth allome and ratifie the distinction of owners and proper possessions.

42
Lords day.

Question.

110 What doth God forbid in the eight commandement.

Answeare.

Not only those thefts and robberies which the Magistrate daeth punish, but under the name of theft, hee comprehendeth all naughtie shiffts & occupations, whereby wee catch after other mens goods, and labo^r to "conveigh them to our selues, by force, or by couler of right, as are unequall weights, an uniusl metwand, unequal meas-

ſ. Cor. 6.10.
e. Cor. 5.10.

Luk. 3.14
I. Thes 4.6
x pro. 11.1
& 16.11

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y measure, deceitfull ware, counterfeit
mony, ^z usurie, or any other forbiddin
way, or means to thriue & get welth.
Add hereunto all ^a couetousnes, and
the manifold mispending and ^b abus-
sing of the guists of God.

y Ez. 45.9, &c
^z Psal. 15.5
Luc. 6.35.
^a 1. Co. 6.10.
^b Prov. 5.26.

Question.

III What are those things which
God commandeth here?

Answer.

That I further and increase, as
much as I am able, the commoditie
and profit of my neighbour, and soe ^c Mat. 7.12.
deale with him, as I ^c desire to be delt
withall my selfe: that diligently and
faythfully I follow my worke, that I
^d may be able also to help the neede of ^d Eph. 4.28
others.

OF THE NINTH COMMAN- DE MENT.

THE ARGUMENT.

That we ought not to abuse our tong
to lying, slandering, and false accusati-
ons of our neighbour, but rather to a-
vouch the truth, and to maintaine and
pre-

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preserue the life and goods of our neigh-
bour.

Question.

43.
Lords day.

112 What doeth the ninth com-
mandement require?

Answeare.

e prou, 19, 5, 9, &
31, 28,
f Psal, 15, 3,
g Rom, 1, 29, 21,
h Mat, 7, 1, &c,
Luk, 6, 87,
i Ioh, 8, 44,
k prou, 12, 22,
& 13, 5,

i i. Cor, 14, 6.
Ephe, 4, 25.—
m i. Pet, 4, 8,

That I beare noe false witness against any man, that I falsifie or misconstrue no mans words, that I backbite or reproch no man, that I h condemne noe man rashlie, or before his cause be heard, but that I i do with al carefulnes avoide all kind of lying & deceit as the k proper woorkes of the Diuell, vñles I will prouoke the most grieuons displeasure of God against my selfe: that in iudgments and other affaires I follow the truth, and freely and constantly lprofesse the matter to be even as it is : m Moreouer, that as much as in me lyeth, I defend and increase the good name and credit of others.

OF THE TENTH COM-
mandement.

THE ARGUMENT.

That even the very smalleſt desire
contra-

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contrary to Charilie ought to be put out
of mens mindes: 2. Of the proceeding of
the godly in the obedience of the Lawe:
3. And what the vse of the Lawe is in
this life.

Question.

113 What doeth the tenth com- 44.
mandement forbid? *Lords day.*

Answeare.

That our harts be neuet tempted,
no not with the least desire or thought
against any commandement of God:
but that alwaies from the harte, wee
detest all sinne, and contrariwise take
^a pleasure in all righteousnes,

a Ro,7,7.&c

The vse.

VVHich being so, who seeth not that in this
last commandement, is required and con-
tained, the perfit obedience of the whole lawe?
for howe commeth it to passe, that wee sinne
against every commandement, but because this
corrupt concupiscence is in vs? without which,
we shold of our owne accord, with our whole
minde and bodie striue to attaine to the onelic
good, altogether, without any contrary thought
or mammering, but so long as it cleaueth vnto
vs, it cannot be but that we shal all offend, both
very often, and in many things, & shall eftsoones
grone

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grone and lament with the Apostle, saying: **O**
**vrrretched man that I am, vvhoe shall deliuer me
from the bodie of this death?**

nom.7.24.

Question.

114 Are they able whoe are con-
uerted vnto God, to keepe these com-
mandements perfectly?

Answer.

b 1. Ioh. 1,8,
&c. Ro. 7,14,15.
Eccl. 7,22.
c Rom. 7,22
Iac. 2,10.

No verely: but euен they that ar most
holie, so long as they liue, haue onely
some small beginnings of this ^b obe-
dience: yet so, that with an earnest &
vnfeigned indeuour, they ^c begin to
liue, not according to some onelie, but
even according to all Gods coman-
dements.

Question.

115 Why then will God haue his
Lawe, so exactlie, and so seuerely pre-
ached, whereas there is no man in this
life that is able to keepe it.

Answer.

d Iohn. 1,9.
psal. 22 5.
e Rom. 7,23,

First, that in our whole life, we may
more and more ^d acknowledg how for-
ward our nature is to sinne, and soe
much the more greedilie ^e desire for-
giuenes of sinnes and righeteousnes
in Christ. Secondly, that we continu-
ally

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ally be f about this, and daylie muse f.1. Cor. 9.24
& c.phil. 3.12
13.14. vppon it, that wee may obteine the grace of the holy Ghost from the Father, to the end wee may every day, more and more be renewed according to the Image of God, until one day at the length, after wee are departed out of this life, we attaine with ioy to that perfection whiche is sette before vs,

OF PRAIER.

THE ARGUMENT.

The necessarie of Prayer, the conditions of good prayer, and a rule for those things that are to be asked.

Question.

116 Wherfore is prayer necessary for Christians? Lords day.
45.

Answeare.

Because it is the principall part of that s thankfulnes which God requireth at our hands; as also, because the Lord bestoweth his grace, and the holy Ghost upon them alone, wha with true groanings doe continuallie begge

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b. Mat. 7.7.8.
Luc. 11.9.13.
Mat. 13.12.
psal.50.15.

these things at his handes, and doe
giue him thanks for the same.

Question.

117 What thinges are required to
that prayer, wherewith God is plea-
sed, and which he heareth and graun-
teth?

Answer.

i John. 4.22.
psal 81.8.9.10.
Iam 1.5.
k Rom. 8.26.
j, John. 5.14.
psal.145.18.
l John. 4.21.22.
psal.145.18.
2.Chron.20.12.
m psal 2.11
psal 119.120,
Esai,66.2,pro.34
17.18,&c 51.17.
Iona.3.4,&c,
n Rom. 10.14.
Mar.11.24.1 Ioh
5.14.15,Mat. 15.
22.&c.
o Ioh.26.23,Col
3.17.Ioh.14.13.
p Mat.7.7.8
psal 50.14.

That with true affection of harte,
we ask of that true God alone, whoe
hath reuiled himselfe in his worde,
all thinges, whatsocuer hee hath com-
manded vs to k ask of him, and that
with an inward l feeling of our owne
needie & miserable estate, we m humb-
ly throne our selues downe before the
maiesie of God, n leaning vpon this
strong foundation, that we, albeit vn-
worthie: yet are vndoubtedly o heard
of God for Christes sake, as he hath p
promised unto vs in his word.

Question.

118 What are those things which
God commandeth vs to ask of him?

Answer.

All thinges q necessarie both for
soule and bodie, which our Lorde Je-
sus Christ hath cōpised, in that prai-
ce

q Iam.1.17,
Mat.6.35.

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er which he e himselfe hath taught vs.

Question.

119 What is that prayer?

Answeare.

O ur Father which art in Heuen:
hallowed be thy name: thy king-
dome come: thy wil be done, as in He-
uen, so also in Earth: Giue vs this
day our daylie bread: And forgiue vs
our debts, as we forgiue our debtors:
and lead vs not into temptation, but
deliuer vs from euill. For thine is the
kingdome, the power, and the glory,
for euer, Amen.

r Mar.6.9.10.
&c. Luk.11.2.
&c. Mat.7.9.
10.11. Luk.11.
12.13.

HOW WE SHOULD PRAY.

THE ARGUMENT.

The preface of the Lords prayer, and
the exposition thereof.

Question.

46.

120 Why doth Christ commande *Lords day.*
vs after this maner to call vpon God:
Our Father.

Answeare.

That even in the very entrance of
prayer, he may stir vppe in vs a reue-
rence

THE CATECHISME OF

rence, and trust in God, conuenient
for the chylde[n] of God, whiche ought
to be the ground-work of our prayer:
to wit, that God for Christes sake is
became our Father, & will much lesse
denie vnto vs those thinges, that wee
ask of him by a true fayth, then our
Parents ^a denie vs earthlie benefites;

^a Mat.7.9.19.
Luk. 11.13.

Question.

121 Why is that added, which art
in Heaven

Answe[re].

That we ^b should not conceiue any
base and earthlie thing of the heauen-
ly maiestie of God: and withall also,
that from his almighty power wee
should ^c looke for, whatsoeuer is ne-
cessarie for soule and bodie.

^b Iet.23.24
Ac.17.24.
25.27.

OF THE FIRST PETITION.

THE ARGUMENT.

Wherein the hallowing of the name
of God consisteth.

47.

Lords day.

Question.

122 What is the first petition?

An-

CHRISTIAN RELIGION.

Answeare.

Hallowed be thy name: that is, Grant first of all, that wee may ^d knowe thee aright, and may reverence, praise, and ^e set forth thy almighty power, wisdom, goodness, righteousness, mercie and trueth, that shineth in all thy workes. Secondly, that wee may so direct all our life, thoughtes, wordes, and deeds, that thy most holie name be not reproched by our occasion, but rather be ^f honored and magnified.

^d Ioh. 17,3.
Ier. 9,23,24
& 31,33,34.
Mat. 16,17
Iam. 1,5. psal.
119,105
^e psal. 119. 137.
138. Luk. 1,46.
&c. 68, &c.
psal. 145, 8, 9.
17, Ex. 34, 6, 7.
psal. 143, 1, 2, 5
10, 11, 12,
Icre. 31, 5, & 32.
18, 19, 40, 41, &
33, 11, & 20,
Mat. 19, 17.
Rom. 3, 3, 4.
& 11, 22, 23
2. Tit. 2, 19.
^f psal. 115, 8.
& 71, 8.

OF THE SECOND PETITION.

THE ARGUMENT.

Wherein the comming of Gods kingdome, the preseruation and perfection thereof consisteth.

Question.

49

123 What is the second petition? *Lords day.*

Answeare.

Lette thy Kingdome come: that is, sauerne vs by thy worde, and by thy Spirit, that wee may ^g bee more and more subiect vnto thee, preserue and

^g Mar. 6, 33
psal. 119, 5.
& 143, 10.

110

THE CATECHISME OF

^b psal. 51.20.
& 122.6,7.

11, Joh. 3. 8
Rom. 16.20.
^k Apoc 22.17,
20. Ro. 8.22,23
11, Col. 15.28

increase thy ^h Churche, destroy the
workeſ of the Deuill, and every pow-
er that exalteth it ſelſe againſt thy ma-
iſtie: make void all the counſels that
are i taken againſt thy word, vntill at
the length, thou^k do fully and perfect-
ly raigne, when thou ſhalt be al in ^l al.

OF THE THIRD PETITION.

THE ARGUMENT.

The end of this petition is, that all
men do ſubmit themſelues to the will of
God, that ſo it may appeare, that God
doth raigne effectually in the World.

49. Question.
Lords day. 124 What is the third petition?

Answerē.

^m Mat. 16.24.
Tit. 2.12.

ⁿ Luk. 22.42.
o 1 Cor. 7.24.

^p psal. 103.20.21

Thy will bee done, as in Heauen, ſo also
in Earth: that is, Graunt that we,
and all men ^m renouncing our owne
wil, may readilie, and without any
murmuring ⁿ obey thy wil, which on-
lie is holie: & ſo may cheerefully ^o ex-
ecute whatſauever the Angels doe in
Heauen,

OF

CHRISTIAN RELIGION OF THE FOVRTH PETITION.

THE ARGVMENT.

The end of this petition is, that wee may acknowledg, that God is he, whoe must giue unto vs all things necessary, for the maintenance of this present life.

Question.

125 What is the fourth petition?

Lords day.
50.

Answer.

Give vs this day our dailie bread. that
is, supplie vnto vs all things q ne-
cessarie for this present life, that there-
by we may acknowledg, that thou art
the onelie fountaine, from whom all
good thinges doe flawe, and except
thou giue thy blessing, all our care &
trauell, and even thine owne guisits,
will be unprosperous and shurcfull
vnto vs: Wherfore graunt, that tur-
ning our affiance from all creatures,
we may set it vpon thee alone.

q psal. 145.15
16,& 104.27.

28. Mat. 6.25

r Act. 17.27
28,& 14.17.

s 1 Cor 15.52
Deut. 8, 3, psal.
27, 16.17.

t psal. 62.11.&
55.23.

OF THE FIFT PETITION.

THE ARGVMENT.

Because the conscience of sinne hin-
dretb
&

THE CATECHISME OF

dreth men in praying, by reason that the Devil suggesteth such thoughts, to the end wee might not bee overcome with these temptations, Christ would haue vs set against them, as a comfort, this petition offorgiuenes of sinnes.

51.

Lords day.

mpsal. 51.1.&c.
Ex 143. 2, 1, Ioh.
2.1,2,

* Mat. 6.14.17

Question.

126 What is the fist petition?

Answe.

Forgiue vs our debtes, as we forgiue them
that are indebted unto vs, that is, for the
blood of Christ, impute "not unto vs
most miserable sinners, al our sinnes,
and even that corruption, which as
yet cleaueth unto vs: as wee also feele
this testimonie of thy fauour in our
harts, that we haue a stedfast purpose
from our hartes, to "forgiue all that
haue offended vs.

OF THE SIXT PETITION.

THE ARGVMENT.

This Petition is the second parte of
the spirituall couenant, which God hath
made for the saluation of his church, for
we

CHRISTIAN RELIGION.

we desire in it, that as he hath forgiuen vs our sinnes, so he woulde vouchsafe to write his lawes in our hartes, that hee would defend vs by the power of his Spirit, and sustaine vs by his helpe, so that we may stand invinciblie against al tentations.

Question.

127 What is the sixt petition?

Lords day.

Answeare.

Leade vs not into temptation, but deliver vs from all evill: that is, forasmuch as wee are by nature soe feeble and weake, that we ^y are not able to stand no not a moment of time, & our deadly enemies, ^z Satan, the ^a wozlde, and our own ^b flesh, do continuallie assaile vs, upholde thou vs and strengthen vs by the power of thy spirit, that wee ^c faint not in this spirituall combate, but may so long stand against them, ^d obtaine a perfite victorie.

^y John.15.5.
^z Psal.103.14.

^a 1.pet.5.8.
Ephe.6.12

^b 1.John.15.19.
Rom.7.23.
Gal.5.17.

^c Mat.26.41.

^d Mar.13.33.

^e 1.Thes.3.13.

Question.

128 How doest thou conclude thy prayer.

Ans-

THE CATECHISME OF

Answere.

For thine is the kingdome, the power,
and the glory for euer : that is, wee
ask all tysele thinges at thy hand, be-
cause thou being our king, & almighty,
art willing, and able to giue vs
all things, and these things we there-
fore aske, to the end, that by them, al
glorie may redound, not vnto vs, but
vnto thy holie name.

e Rom. 10.11
12.2. pet. 29.
f Job. 24.13
psal. 115.1.
Ier. 33.8.9.
g 2 Cor. 1.20.
h Tim. 2.13

Question.

129 What meaneth the last word
Amen.

Answere.

That the matter is certaine and
out of doubt: for my prayer is much
more certainlie heard of God, then I
in mine owne hart do feele, that I de-
sire it with all my hart.

FINIS.



P R A Y E R S .

A P V B L I K E C O N F E S S I O N
of our sinnes, commonly vsed in the
Church of Edinburgh in the
day of common prayer.

O Eternal God, and most merciful Father, wee confesse & acknowledg here before thy diuine maiestie, that we are miserable sinners, concealed and borne in sinne and iniquitie, so that in vs there is no goodnes. For the fleshe evermore rebelleth against the Spirit, whereby wee continuallie transgresse thine holy preceptes, and commandements, and so do purchase to our selues, through thy iust iudgement, death and damnation. Notwithstanding, O heauenslie Father, forasmuch as wee are displeased with our selues for the sins that wee haue committed against thee, and do unsafainely repent vs of the same: wee most humblie beseech thee, for Jesus Christ his sake, to shewe thy mercie vpon vs, to forgiue vs al our sinnes, and to increase thine holie Spirit in vs, that we acknowledging from the bottome of our harts, our owne unrighteousnes,

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ties, may from henceforth, not onely mortifie our sinfull lustes and affectiōns, but also bring foorth such fruits, as may be agreeable to thy most bles-
sed wil; not for the marchines thereof,
but for the merits of thy dearly belo-
ued San Jesus Christ, our onely Sa-
uiour, whome thou hast already gi-
uen an oblation and offering for our
finnes, and for whose sake we are cer-
tainlie perswaded, that thou wilt de-
dy vs nothing, that we shall ask in his
name according to thy will. For thy
Spirit dooth assure our consciences,
that thou art our mercifull Father,
and so louest vs thy childdren, through
him, that nothing is able to remoue
thine heauenly grace and fauor from
vs. To thee therefore, O Father, with
the Sonne, and the holie Ghost, be all
honoř and glorie, world without end.
So be it.

*Another confession & prayer, common-
ly vsed in the church of Edinburgh.*

O dreadfull & most mighty God,
thou that from the beginning,
hast

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hast declared thy selfe a consuming fire , against the contemners of thy most holy precepts: and yet to the penitent sinners, hast alwaies shewed thy selfe a fauorable Father , and a God full of mercie: we thy creatures, and workmanship , of thine owne handes, confesse our selues most unworthe to open our eies unto the heuens , but far lesse to appeare in thy presence. For our consciences accuse vs, and our manifold iniquities, haue borne witnes against vs , that we haue declined from thee. We haue bin polluted with Idolatrie, we haue giuen thy glory to creatures, we haue sought support where it was not to be faunde , and haue lightlied thy most wholesome admonitions. The manifest corruptiō of our liues in al estates, euidently proueth, that wee haue not rightlie regarded thy precepts, lawes and holy ordinances , and this was not onelie done, O Lord, in the time of our blindnes: but euен nowe, when of thy mercie thou hast opened unto vs an entrance to thy heuenly kingdom, by the preaching of thine holie Euangel,

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gell, the whole bodie of this miserable
realm still continueth in their former
impietie. For the most part, alas, fol-
lowing the foote steppes of the blinde
and obstinat princesse, utterlie despise
the light of thy Gospell, and delight
in ignorance and Idolatrie: others
live as a people without a God, and
without all feare of thy terrible iudg-
ments. And some, O Vorde, that in
mouth professe thy blessed Evangell,
by their saunderous life blasphemē
the same. We are not ignorant, o lord,
that thou art a righteous iudge, that
cannot suffer iniquitie long to be un-
punished vpon the obstinat transgres-
soz: especiallie, O Lord, when that af-
ter so long blindnes and horrible de-
fection from thee, soe louinglie thou
callest vs againe to thy fauor and sel-
loshipp, and that we doe yet obstinat-
lie rebell: we haue, O Vorde, in our ex-
treame miserie called vnto thee: yea,
when wee appeared utterlie to haue
bene consumed in the fury of our ene-
mies, and then didst thou mercifullie
incline thine eares vnto vs. Thou
foughtest for vs, even by thine owne
power,

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power, when there was in vs neither
wisedome nor force. Thou alone bra-
kest the yoke from our neckes, and set-
vs at libertie, when we by our foolish-
nes had made our selues slaues vnto
straungers, and mercifullie vnto this
day, hast thou continued with vs the
light of thine Evangell, and so ceasest
not to heape vpon vs benefites, both
spiritual and temporal. But yet alas,
O Lord, we clearly see, that our great
ingratitude craueth farther punishe-
ment at thy hands, the signs wherof,
are evident besyre our eies . For the
whispering of sedition: the contempt
of thy graces offered, and the mainte-
nance of Idolatrie, are assured signes
of thy farther plagues to fall vpon vs
in particular for our grievous offen-
ces. And this vnumeasurable intempe-
ratenesse of the aire, doeth also threa-
ten thine accustomed plague of famin,
which commonlie followeth riotous
excesse, and the contempt of the poore,
wherewith, alas the whole Earth is
replenished. Wee haue nothing, O
Lord, that we may lay betwixt vs and
thy iudgment, but thine onelie mercy,
freely

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freely offred unto vs in thy dear Son
our Vorde Jesus Christ, purchased to
vs by his death and passion. For if
thou wilt enter into iudgement with
vs thy creatures, and keepe in minde
our grieuous sinns and offences, then
can there no flesh escape condamnat-
on. And therefore wee most humblie
beseech thee, O Father of mercies, for
Christ Jesus thy Sonnes sake, to take
from vs these stony hearts, whoe soe
long haue heard, aswell thy mercies,
as seuere iudgments, and yet haue not
bin effectuallie moued with the same,
and giue unto vs hartes mollified by
thy Spirit, that may both conceiue &
keepe in minde the reuerence that is
due unto thy maiestie. Look O Vorde,
unto thy chosen children, labouring
under the imperfection of the fleshe, &
graunt unto vs that victory, that thou
hast promised to vs by Jesus Christ:
thy Sonne, our onely Sauiour, Me-
diator, and Lawgiver. To whome
with thee and the holy Ghost, bee all
honour and praise, nowe and ever.

A

PRAYERS.

A CONFESSTION OF OVR
Sinnes, commonly vſed in the Church of
Edinburgh, before Sermons.

It is of thy mercie, O Lord, and not
of our merites, that it hath pleased
thee to shew thy ſelſe unto the world,
euer from the beginning, and unto vs
nowe in this laſt & moſt corrupt age:
yea Lord, we further confesse, that nei-
ther Lawe nor Gospell, can profit vs
to ſaluation, except that thou of thy
meere grace, worke in vs aboue all
power, that is, in this our nature. For
albeit thou teach, we ſhal remaine ig-
norant, albeit thou threaten, wee ſhall
contemne, and albeit thou promise
mercie and grace, yet ſhall we diſpair
and remaine in infidelitie: Unles that
thou create in vs newe hartes, write
thy Lawe in the ſame, and ſeale in vs
remittione of our ſinnes, and that the
ſense and ſeeing of thy fatherlie mer-
cie, by the power of the holie Spirite.
To the old world, thou ſpakeſt by No-
ah. To Pharaoh, & his people, by thy
ſeruant Moſes. To all Iſraell, by the
ſearfull trumpet of thy Lawe. To the

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Citie of Jerusalem, by thine owne
wisedome, our Lord Jesus Christ, and
to the multitude, as well of Jewes as
Gentiles, by the preaching of the ho-
ly Apostles. But who gaue obediēce?
Who trembled, and constantly feared
thy hōtte displeasure? Who did right-
ly acknowledg the time of their visi-
tation? And whoe did embrāce and
keepe to the end, thy Fatherlie promi-
ses? Only they O Lorde, to whome
thy Spirite was the inward teacher,
whose hartes thou openest, and from
whome thou remouest rebellion and
infidelity, the rest were externally cal-
led, but obeyed not, they heard aswell
mercy offred, as thretnings pronoun-
ced, but neither with the one nor with
the other, were they effectuallie mo-
ued. We acknowledge, O Lorde, that
the same corruption lurketh in vs, that
buddeth forth in them to their destruc-
tion, and iust condemnation. And
therefore wee most humblie beeſeech
thee, O Father of mercie, for Jesus
Christ thy Sonnes sake, that as thou
hast caused the light of thy word clear-
ly to ſhine amoungſt vs, and as thou
hast

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hast plainlie instructed vs, by the ext
ernal ministerie in the right way of
saluation. See it will please thee, in-
wardlie to moue our dull hearts, and
by the power of thy holie spirit, that
thou wilst write and seale in our harts
that holy feare and reverence, which
thou crauest of thy chosen children, &
that faythfull obedience to thy holie
will, together with the feeling a sense
that our sinnes are fullie purged, and
freely remitted by that onely one Sa-
crifice, which only by it selfe is accep-
table unto thee, to wit, the obedience,
death and meditation of thy onely son
our Soueraigne Lord, onyl Pastour,
Mediatour, and high Priest, our lord
Jesus Christ. To whome with thee,
and with the holy Ghost, be all honor
and glory, world without end.

ANOTHER CONFES- *sion of our sinnes.*

Iust and righteous art thou, o Lord
God, father everlasting, holy is thy
Lawe, & most iust are thy judgments,
yea, even when thou doest punishe in
gred

P R A Y E R S.

greatest seueritie, wee doe confesse as
the truth is, that wee haue transgres-
sed thy whole lawe, and haue offended
thy godly maiestie, in breking and vi-
olating euery precept of the same, and
so most iustlie maiest thou powre forth
vpon vs, all plagues that are threate-
ned: and that we finde powred soorth
vpon the disobedient at any time from
the beginning. And soe much the ra-
ther, O Lord, because that so long wee
haue bene called, by thy holy worde to
unfaigned repentance, and newnes of
life: and yet haue we still remained in
our former rebellion, and therefore if
thou wilt enter into iudgement with
vs, we can neither escape confusion in
this life, nor iust condemnation in the
life to come. But Vorde, thy mercie is
without measure, and the truth of thy
promise abideth for euer. Unwoorthyp
are we, that thou shouldest looke up-
on vs, but Vorde, thou hast promised
that thou wilt shewe mercie to the
most grieuous offendours, when so e-
uer that they repent. And further,
thou by the mouth of thy deare Son,
our Lord Iesus Christ, hast promised
that

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that thou wilst giue thy holy Spirite,
to such as humbly call unto thee. In
boldnes of the which promis, we most
humbly beseech thee, ô Father of mer-
cies, that it wold please thy godly ma-
iestie, to work in our stubborne harts,
an unsaigned sorrowe for our former
offences, with some sence and feeling
of thy grace and mercy, togither, with
an earnest desire of iustice and righte-
ousnes, in which we are bound conti-
nuallie to walk: but because that nei-
ther we nor our prayers, can stand be-
fore thee, by reason of that imperfecti-
on, which stil remaineth in this our
corrupted nature. We flie to the obe-
dience and perfect iustice of Christ Je-
sus our onelie Mediatour, in whome,
and by whome, wee call not onelie for
remission of our sinnes, and for assis-
tance of thy holy spirit, but also for al
things that thy godly wisdom know-
eth to be expedient for vs, and for thy
Church vniuersall. Praying as hee
hath taught vs saying: Our Father &c.

PRAYERS.

A MORNING PRAI- ER TO BE USED IN CHRI- *stian Families, before they goe* about their outward affaires.

Onnipotent and mercifull God,
we giue thee thankes, that thou
hast so mercifullie kept vs this night,
and that thou hast prolonged our life
to this day. We beseech thee likewise,
that thou wilt protect vs this day, and
that thou wilt giue vs grace, that wee
may bestowe it in those things, which
are pleasant & acceptable vnto thee:
And as nowe thou enlightenest the
whole earth, with the beames of thy
Sonne, so likewise thou wilt illumi-
nate the darkenes of our soules with
the brightnes of thy Spirit, least wee
wauering from the path of righteous-
nes, wee swarue either to the one side
or to the other: that wee may ever set
thee who seest all thinges before our
eyes, that wee may reverence and ac-
knowledge thee, as a iust revenger of
al euill thoughtes, words, and deeds,
that

P R A Y E R S .

that wee feare nothing moze , than to offend thee so bountifull a Father: and that euer , it continually bee our finall drift, in all thinges whtsaeuer we take in hand or purpose to doe, to referre the same only to thy glory, and the profit of others. Moreover, becaus wholesome counsell, fit occasions, and the happie successe and issue of matters are onlie in thine hand, graunte that wee may ask and receiue al those things from thee alone. Graunt also most merciful Father: that we bestow not so much thought, and trauell, in purchasing of those things, that perteine to the necessitie of this life, that in the meane time wee neglect & sluggishlie regarde heauenly things, but that first,we may seeke thy kingdome, and the righteousnes thereof:nothing doubting, but that thou wilt giue all things needfull and necessarie to such as do the same:keepe also, and defend this fraile body and soul of ours. Instruct vs with the counsell and power of thy Spirit, against so many and so diuers assaults of Sathan. Ridde vs out of all feare and perrills, whereby

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wee are in daunger alwaies in this worlde. And because it is nothing to haue begun well, except also we carefullly perseuer and gae forward: Wee beseech thee, that thou wilt not onely take vs into thy protection this day, but likewise, thou wilt continually be our guide and defender all our life, confirming and increasing the grifts, which according to thy bountifullnes and mercy, thou hast bestowed vpon vs unworthe sinneres: vntill such time at last, as thou shalt fullie and perfectly, unite vs with our head Christ: who seeing that he is that onelie Sonne of righeteousnes, hee may replenishe vs with his eternall light and gladnes. In the meane time, while wee liue in this troublousome life, send out faythfull Pastours of Soules, and make thyne holy Spirite to bee effectuall in the hartes of the auditors by the power of thy word, to the end, a great Churche may be gathered to thee, and that the workes of the Diuell may be destroyed. Enarme the Magistrate with thy diuine strength, that hee may defende thy Church and common weal. Comfort

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fort, and confirme everie one, that is afflicted in soule or bodie, and that we may be bold to seeke and waite for so great good things at thy hands. For giue vs our horriblie sins, for thy most deare Sonne Christ Iesus his sake, who hath promised to vs, that whatsoeuer we craue of thee, in a sure confidence in him, that thou wilt assuredly giue it vs, and therefore hee hath commanded vs to pray in this maner.
Our Father &c.

A PRAYER FOR SCHOLLERS.

Psal. 119.9.10.

Wherewith shall a young man redresse his way? If hee wisielie take heede to guide himselfe according to thy word. 10. With my whole hart haue I sought thee, let me not wander from thy Commandements.

I render thee thanks, most merciful God, for all thy great and infinite benefites, but chiefly, that according to thy singular mercy, thou hast called me to the knowldg of thy Gospell, & hast giuen me teachers, that they may bring

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bring me vp in good letters and sci-
ences, to endue my minde with holy &
honest precepts. Graunt that I may
acknowledege aright, what, and howe
great these thy benefites are, and that
for the same, I may alwaies giue thee
thanks. Bestowe moreouer vpon me
thy grace, and lighten me with the
beames of thy Spirite, in remouing
the darke cloudes of my minde, that I
may desirouslie and gladly, learne
these thinges which are taught vnto
me by my teachers, that I faythfully
keepe in memory, that I may render
accomppt againe thereof readily & with
judgment, least my Teachers labour
and mine (the precious time, and this
so meete an occasion giuen vnto me of
thee, and the fruites which are hoped
for of me,) shamefully perish not, tha-
rough my vnthankfulnes & sluggishnes.
To the ende this come not to passe,
giue me thy holie Spirite, the authour
of all vnderstanding and trueth, that
hee may make me faythfull, able and
meete to comprehend these thinges.
Grant also, that to whatsoeuer studie
I apply my minde, this euer may be
be-

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before mine eies, to acknowledg thee,
the onelie true God, and whome thou
hast sent, Jesus Christ, and so I may
worshippe thee in a pure conscience.
Moreover, because thou promisest
wisdome to those, which are of a lowe
and humble minde as children: but
those that are proud and high, desti-
tute of thy guifts, thou giuest them o-
ver to vanitie: roote out of my hart all
pride, that being humbled, I may shew
my selfe teachable and obedient, first
to thee, then to those whome thou hast
giuen me, to instruct, that so I may by
little & little p[re]pare my selfe to serue
to thy glory onely, and to the profit of
others, in walking in that calling,
which thou shalt assigne unto me, A-
men.

A PRAYER BEFORE *wee goe to meate.*

Psal. 145.15.16.

The eies of all things trust in thee O Lorde,
and thou giuest them their foode in due season,
thou openest thy hand and fillest with thy bles-
sing every living creature.,

Almigh-

PRAYERS.

A Umightie & most mercifull God,
which of thine infinite goodnes,
haft created all things of nothing, and
who susteinst and rulest the same per-
petuallie by thy deuine power, whoe
led the Israelites through the Desart,
feding them with Manna 49. years:
Blesse vs thy unworthie seruants, and
sanctifie those thy guists, that soberly
and holily we may use them, & knowe
in them, that thou art indeede our Fa-
ther, and the fountaine of all good
things. Graunt also, that wee vsing
these things corporall, wee may be al-
waies disposed, chieflie, to seeke that
spirituall foode of thy word, that our
soules may be nourished to eternall
life, which Christ hath purchased vnto
vs by his precious blood. Our Father
which art &c.

A THANKSGIVING *after meate.*

Deut. 8.10.11.

When thou hast eaten and filled thy self, then
thou shalt giue thanks vnto the Lorde thy God,
11. And thou shalt beware that thou forget not
the

PRAYERS.

the Lord thy God, and neglect his Commandments.

O lord God and heuenly Father,
we giue thee thanks for thy greet
and infinite benefites, which thou be-
stowest vpon vs miserable sinners, of
thine incomprehensible mercy at all
times, in that thou vphouldest vs in
this mortall life, furnishing vnto vs al
things that are necessarie, but cheifly
that thou vouchsafest to regenerate vs
by the holy doctrine of thy Gospell,
vnto the hope of a better life. We beseech
thee mercifull God and Father,
not to suffer our mindes to be occupi-
ed in these earthly & transitory things,
but that they may looke vp, and seeke
the things that are in heauen, waiting
for the comming of our Sauior Christ
Jesus, when he appeares in the clouds
to deliuer vs. So be it. Our Father &c.

A PRAYER BEFORE wee go to bed.

O lord God, and heuenly Father,
which according to thy mani-
folde

PRAYERS.

folde wisdome, hast appointed the day
for labour, and the night for rest. We
render thee thankes, that thou hast so
mercifullie kept vs this day, and hast
heaped continuallie vpon vs, so many
benefites: Graunt likewise, that wee
nowe ceasing from our labour and
care, may so be refreshed with sleepe,
that our mindes not beeing buried in
sleep with the bodie, we be slumbering
in thy loue: but that the memory of
our Creation and saluation, be at noe
time wiped out of our harts. Graunt
moreouer, that our consciences, aswell
as our bodies, may injoy the owne rest.
Likewise, that wee moderatlie vsing
sleepe, we may haue a respect, not vnto
luggishnes but to necessitie, to the
end that wee returning more apt, and
quick to our works, left off for a time,
we may the more readilie serue thee &
profit our neighbor. And in the mean
time, while we are taking rest, deliuere
vs from all perill, and keepe vs vnde-
filed both in bodie and soule, that our
sleepe likewise may serue to the glory
of thy Name, and seeing this day is
past ouer with vs, not without mani-
fold

PRAYERS.

folde lidings, (for we miserable wretches, carry alway sin about with vs) we beseech thee, that as the night now foldeth vp all thing in darknes, so according to thy incomprehensible mercy, that thou wilt bury all our sinnes, lest for them, wee be casten out from thy sight. Graunt also quietnes and comfort, to all those which are afflicted with any kinde of sicknes, or other calamities for Christ Jesus thy Sonne our Lords sake, which this way hath taught vs to pray. Our Father &c.

FINIS.

